EURIPIDIS HIPPOLYTUS.

EURIPIDIS HIPPOLYTUS,

WITH ENGLISH NOTES,

AND A LITERAL TRANSLATION.

BY A GRADUATE,

FIRST CLASS CLASSICAL HONOURS.

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INTRODUCTION.

PHÆDRA, the wife of Theseus, King of Athens, became enamoured of Hippolytus, his son by a former marriage. She had first seen him at Athens, on the occasion of his visit to the Eleusinian mysteries (lines 24—28), and again met with him at Trœzene,—while sharing her husband's exile in that place (lines 34—37),—where he was being brought up under the care of Pittheus. She concealed the secret for a long time, but at last disclosed it to her nurse, who in turn revealed it to Hippolytus himself. Phædra, hearing of the disclosure of her love to him, and of the anger he manifested at the news, hangs herself, but, by way of avenging her unrequited love, leaves a letter behind, in which she accuses Hippolytus of having attempted her honour. Theseus now returns to Trœzene, whence he had been for some time absent, and becomes acquainted with the contents of the letter. In the moment of passion, he pronounces a sentence of exile against Hippolytus, and invokes a curse upon him which is fulfilled by his death through the agency of Poseidon, as described in the play. The goddess Artemis then appears and informs Theseus of the real state of the case, and a reconciliation takes place between the father and the dying son, to whom Artemis promises immortal honours in the shape of a feast to be held in Trœzene in remembrance of him for ever.

From the Greek argument prefixed to this play we learn that it was produced in 429, B.C. (ὀλυμπιάδι ὀγδοηκοστῇ ἑβδόμῃ ἔτει τετάρτῳ i. e. Ol. 87, 4.) Euripides gaining the first prize with it. It is a second, and apparently improved edition (τὸ γάρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι). It is called Στεφανήφορος (i. e. bearing-garlands) in reference to line 73, to distinguish it from the earlier play which was called Καλυπτόμενος, owing to the fact that Hippolytus was brought on the stage dead and wrapped up. The scene of the play is at Trœzene, in Argolis, in the N. E. of the Peloponnese.

The play has been adapted to the modern stage by Racine in his Phedre.

The text adopted is that of Dindorf's Poetæ Scenici Græci (5th. Edition 1868).

I have endeavoured to make the Translation as literal as possible, while in the notes I have explained the meaning where such closeness of rendering seemed in any way to obscure the sense. I have of course to acknowledge assistance in various places from Mr. Paley's Edition of the play in the Bibliotheca Classica, the notes of Monk, Valkenaer, and the Scholia.

ΥΠΟΘΕΣΙΣ.

Θησεὺς υἱὸς μὲν ἦν Αἴθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων· γήμας δὲ μίαν τῶν Ἀμαζόνων Ἱππολύτην, Ἱππόλυτον ἐγέννησε, κάλλει τε καὶ σωφροσύνῃ διαφέροντα. ἐπεὶ δέ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναῖκα, τὴν Μίνωος τοῦ Κρητῶν βασιλέως καὶ Πασιφάης θυγατέρα Φαίδραν. ὁ δὲ Θησεὺς Πάλλαντα, ἕνα τῶν συγγενῶν, φονεύσας, φεύγει ἐς Τροιζῆνα μετὰ τῆς γυναικός, οὗ συνέβη τὸν Ἱππόλυτον παρὰ Πιτθεῖ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαίδρα εἰς ἐπιθυμίαν ὤλισθεν, οὐκ ἀκόλαστος οὖσα, πληροῦσα δὲ Ἀφροδίτης μῆνιν, ἣ τὸν Ἱππόλυτον διὰ σωφροσύνην ἀνελεῖν κρίνασα τέλος τοῖς προτεθεῖσιν ἐπέθηκε, τὴν Φαίδραν εἰς τὸν Ἱππολύτου ἔρωτα παρορμήσασα. ἡ δὲ στέγουσα τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν τὸ πάθος δηλῶσαι ἠναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἥτις καὶ κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεανίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαίδρα καταμαθοῦσα, τῇ μὲν τροφῷ ἐπέπληξεν, ἑαυτὴν δὲ ἀνήρτησε. καθ᾽ ὃν καιρὸν φανεὶς Θησεύς, καὶ καθελεῖν σπεύδων τὴν ἀπηγχονισμένην, εὗρεν αὐτῇ προσηρτημένην δέλτον, δι᾽ ἧς Ἱππολύτου φθορὰν κατηγόρει καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἱππόλυτον ἐπεταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἀρὰς ἔθετο, ὧν ἐπακούσας ὁ θεὸς τὸν Ἱππόλυτον διέφθειρεν. Ἄρτεμις δὲ τῶν γεγενημένων ἕκαστα διασαφήσασα Θησεῖ, τὴν μὲν Φαίδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο υἱοῦ καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἱππολύτῳ τιμὰς ἔφη ἐπιχωρίους ἐγκαταστήσασθαι.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροιζῆνι κεῖται. ἐδιδάχθη ἐπὶ Ἐπαμείνονος ἄρχοντος ὀλυμπιάδι ὀγδοηκοστῇ ἑβδόμῃ ἔτει τετάρτῳ. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἴων. ἔστι δὲ οὗτος ὁ Ἱππόλυτος δεύτερος, καὶ ΣΤΕΦΑΝΙΑΣ *προσαγορευόμενος. ἐμφαίνεται δὲ ὕστερος γεγραμμένος. τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι. τὸ δὲ δρᾶμα τῶν πρώτων.*

CHARACTERS OF THE PLAY.

ΑΦΡΟΔΙΤΗ, (Venus).
ΙΠΠΟΛΥΤΟΣ, (Hippolytus).
ΘΕΡΑΠΟΝΤΕΣ, (Attendants).
ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ, (Chorus of Trœzenian Women)
ΤΡΟΦΟΣ, (Nurse).
ΦΑΙΔΡΑ, (Phædra).
ΑΓΓΕΛΟΣ, (Messenger).
ΘΗΣΕΥΣ, (Theseus).
ΕΞΑΓΓΕΛΟΣ, (Second Messenger).
ΑΡΤΕΜΙΣ, (Artemis).

CORRIGENDA.

Line	116,	*for*	προσευξόμεσθα	*read*	προσευχόμεσθα.
,,	150	,,	νοτίαις	,,	νοτίας.
,,	179	,,	λαμπρὸς and αἰδὴρ	,,	λαμπρὸν and αἰθήρ.
,,	329	,,	ὀλεῖς	,,	ὀλεῖ.
,,	363	,,	πάθε	,,	παθέα.
,,	443	,,	φορητὸς	,,	φορητόν.
,,	491	,,	ὡς ἔχει	,,	ὡς τάχος.
,,	527	,,	ψυχαῖς and οἶς	,,	ψυχᾷ and οὖς.
,,	630	,,	φυτὸν	,,	κακὸν.
,,	680	,,	τέχναι	,,	τέχνη
,,	702	,,	ποι	,,	μοι.
,,	802	,,	ἀχχόνης	,,	ἀγχόνης.
,,	884	,,	κακῶν πόλις πόλις	,,	κακὸν ἰὼ πόλις.

ἹΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

ΠΟΛΛΗ μὲν ἐν βροτοῖσι κοὐκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω,
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὁρῶντες ἡλίου,
τοὺς μὲν σέβοντας τἀμὰ πρεσβεύω κράτη,
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ κἀν θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.

1—56. *Aphrodite, or Venus, delivers the prologue in which she declares her intention of being revenged on Hippolytus for disregarding her influence. It is the custom of Euripides to commence his plays with a prologue, in which he generally sets the details of the plot before the audience.*

1. **πολλή.** *μεγάλη, ἰσχυρά,* (Scholiast) *i. e.* mighty, strong. cf. l. 443. *Κύπρις γὰρ οὐ φορητὸν, ἢν πολλὴ ῥυῇ.*

κέκλημαι: *lit.* "I am called," apparently not meaning much more than simply *εἰμί*, "I am," with a reference to her title as implied in *οὐκ ἀνώνυμος.*

2. **οὐρανοῦ τ' ἔσω** to be coupled with *ἐν βροτοῖσι.* Both gods and men regard me as a mighty goddess.

3. The construction is (*καὶ τούτων*) *ὅσοι ναίουσι...τοὺς μὲν πρεσβεύω...σφάλλω δὲ* (*πάντας*) *ὅσοι...*

πόντου τερμόνων τ' Ἀτλαντικῶν εἴσω: *lit.* "within," *i. e.* in the country from East to West whose limits are *πόντος* (*i. e.* the Pontus Euxinus) on the East, and *τέρμονες Ἀτλαντικοί* (*i. e.* the Pillars of Hercules) on the West.

6. *φρονεῖν μέγα* = to have high or proud thoughts.

δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος,
Ἱππόλυτος, ἁγνοῦ Πιτθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι.
ἀναίνεται δὲ λέκτρα κοὐ ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην,
τιμᾷ, μεγίστην δαιμόνων ἡγούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένῳ ξυνὼν ἀεὶ
κυσὶν ταχείαις θῆρας ἐξαιρεῖ χθονός,
μείζω βροτείας προσπεσὼν ὁμιλίαν.
τούτοισι μέν νυν οὐ φθονῶ· τί γάρ με δεῖ;
ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
Ἱππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
ἐλθόντα γάρ νιν Πιτθέως ποτ' ἐκ δόμων

9. **μύθων τῶνδε** = what I have just said.

11. Notice the plural, though it is only spoken of Hippolytus.

14. **ψαύει.** *lit.* "touches, handles." *i. e.* he will have nothing to do with marriage.

19. The construction is *προσπεσὼν* (*ὁμιλίαν*) *μείζω βροτείας ὁμιλίας.*

20. **τούτοισι**: I have translated "at this:" but as *φθονῶ* seems more frequently followed by the dative of the *person* against whom *φθόνος* is felt, it may be taken as Artemis and her brother Phœbus.

21. **τιμωρεῖν** in the active, "to assist," or "avenge another person:" in the middle, "to avenge oneself upon another person." The relative sentence denotes that for which she will take vengeance on Hippolytus.

23. **προκόψασα**: the participle is what is called absolute, *i. e.* it has no regular construction; he should have gone on to say *οὐ πόνον ἕξω,* but the construction in the second part of the sentence is changed, so the participle is left by itself.

The etymological meaning of *προκόπτειν* is "to cut in front" and the sense of 'advancing' or 'making progress,' is said to be derived from the practice of armies cutting down in front of them obstacles, such as trees, which impeded their march.

σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων
Πανδίονος γῆν πατρὸς εὐγενὴς δάμαρ
ἰδοῦσα Φαίδρα καρδίαν κατείχετο
ἔρωτι δεινῷ τοῖς ἐμοῖς βουλεύμασι.
καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
πέτραν παρ' αὐτὴν Παλλάδος κατόψιον
γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
[ἐρῶσ' ἔρωτ' ἔκδημον· Ἱππολύτῳ δ' ἔπι
τὸ λοιπὸν ὠνόμαζεν ἱδρῦσθαι θεάν.]
ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
μίασμα φεύγων αἵματος Παλλαντιδῶν,
καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
ἐνιαυσίαν ἔκδημον αἰνέσας φυγήν,

25. **σεμνῶν μυστηρίων**: *i. e.* the Eleusinian.

26. **Πανδίονος γῆν**: *i. e.* Attica.

29. **πρὶν μὲν ἐλθεῖν**: sc. *αὐτήν*.

30. **πέτραν Παλλάδος**: *i. e.* the Acropolis.

κατόψιον to be taken with *ναὸν* in the next line.

31. **γῆς** governed by *κατόψιον*.

ἐγκαθείσατο: Aor. 1. middle of **ἐγκαθίζω**.

32. **ἐρῶσ' ἔρωτ' ἔκδημον.** *lit.* loving or feeling an absent love, *i. e.* a love for one who was absent. viz. Hippolytus.

32, 3. **Ἱππολύτῳ ἔπι**: 'after him or in his honour:' the translation then will be 'in his honour, or after him she named the goddess to be set up for ever.' The sense is that she built a temple of Venus which she called after Hippolytus, and which she intended should be a lasting memorial of her affection for him. For a different interpretation of the passage, see Mr. Paley's edition.

34. **Κεκροπίαν χθόνα.** *i. e.* Athens, from Cecrops, the mythical first king of the same. **ἐπεὶ δὲ** is the apodosis to *μὲν* in l. 29.

35. **Παλλαντιδῶν.** Ægeus and Pallas were the sons of Pandion; Theseus, being the son of the elder, Ægeus, resisted an attempt made by the sons of Pallas to wrest the kingdom from him, and slew them.

36. **ναυστολεῖν**: properly, "to go by ship:" hence used generally of any method of 'travelling.'

37. **αἰνέσας**: 'being content with, acquiescing in,' cf. Alc. 2. *θῆσσαν τράπεζαν αἰνέσαι, θεός περ ὤν*, *i. e.* to be content with a menial's table, although a god.

ἐνιαυσίαν φυγήν: according to the Scholiast those who slew any of their kindred had to atone for it by a year's exile from their country.

ἐνταῦθα δὴ στένουσα κἀκπεπληγμένη
κέντροις ἔρωτος ἡ τάλαιν' ἀπόλλυται
σιγῇ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον.
ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·
δείξω δὲ Θησεῖ πρᾶγμα, κἀκφανήσεται.
καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
κτενεῖ πατὴρ ἀραῖσιν, ἃς ὁ πόντιος
ἄναξ Ποσειδῶν ὤπασεν Θησεῖ γέρας,
μηδὲν μάταιον ἐς τρὶς εὔξασθαι θεῷ.
ἡ δ' εὐκλεὴς μὲν, ἀλλ' ὅμως ἀπόλλυται,
Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω καλὸν
τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν.
ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως
στείχοντα, θήρας μόχθον ἐκλελοιπότα,
Ἱππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
πολὺς δ' ἅμ' αὐτῷ προσπόλων ὀπισθόπους
κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεὰν
ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεῳγμένας πύλας
Ἅιδου φάος τε λοίσθιον βλέπων τόδε.

41. **ταύτῃ**: sc. ὁδῷ: 'in this way.' **πεσεῖν**: 'to fall on the ground and so come to nought.' cf. the adjective χαμαιπετής. *lit.* falling on the ground, which means 'of no effect, useless.'

47. **ἀπόλλυται**: *ἀντὶ τοῦ ἀπολεῖται* (Scholiast) *i. e.* although she is εὐκλεής, yet she shall die.

48. **καλὸν**: "her honour." *i. e.* no consideration for her honour shall prevent me exacting due punishment from my enemies. **κακὸν** is another reading, which will mean, 'I will not consider her woes to be sufficient to deter me from exacting punishment due from my foes.' The Scholiast says κακὸν = ἀπώλειαν which would apparently mean her death by hanging herself.

49. **τὸ μὴ οὐ**. *i. e.* ὥστε μὴ παρασχεῖν.

54. **ὀπισθόπους** is an adjective agreeing with κῶμος.

ΙΠΠΟΛΥΤΟΣ.

ἕπεσθ' ᾄδοντες ἕπεσθε
τὰν Διὸς οὐρανίαν
Ἄρτεμιν, ᾇ μελόμεσθα.

ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα, Ζανὸς γένεθλον.
χαῖρε χαῖρέ μοι, ὦ κόρα
Λατοῦς Ἄρτεμι καὶ Διός,
καλλίστα πολὺ παρθένων,
ἃ μέγαν κατ' οὐρανὸν
ναίεις εὐπατέρειαν αὐλάν,
Ζανὸς πολύχρυσον οἶκον.

ΙΠ. χαῖρέ μοι, ὦ καλλίστα,
καλλίστα τῶν κατ' Ὄλυμπον
παρθένων, Ἄρτεμι·
σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ
οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἠρινὸν διέρχεται·
Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις.
[ὅσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,

73. **στέφανον**: Hence the name of the play Ἱππόλυτος στεφανήφορος.

77. **ἠρινὸν**: neut. sing. of the adjective ἠρινός, used adverbially.

79. If we read ὅσοις, εἴληχεν will be taken in the neuter sense of 'has fallen by lot:' if ὅστις, then εἴληχεν will be 'has obtained' in which case διδακτὸν μηδὲν will be accusatives, not nominatives.

δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.]
φίλη δέσποινα, χρυσέας κόμης
ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι,
κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.
τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

ΘΕ. ἄναξ, θεοὺς γὰρ δεσπότας καλεῖν χρεών,
ἆρ' ἄν τί μου δέξαιο βουλεύσαντος εὖ;
ΙΠ. καὶ κάρτα γ'· ἢ γὰρ οὐ σοφοὶ φαινοίμεθ' ἄν.
ΘΕ. οἶσθ' οὖν βροτοῖσιν ὃς καθέστηκεν νόμος;
ΙΠ. οὐκ οἶδα· τοῦ δὲ καί μ' ἀνιστορεῖς πέρι;
ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.
ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;
ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις;
ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.
ΘΕ. ἦ κἀν θεοῖσι ταὐτὸν ἐλπίζεις τόδε;
ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσεννέπεις;

87. **κάμψαιμι τέλος**: '*lit.* may I turn the end.' The metaphor is taken from a chariot turning the post in a race course so as to commence the second half of the *δίαυλος* on the road towards the goal. The meaning is: 'may I end my life as I have begun it.' Cf. Æsch. Ag. 344. *κάμψαι διαύλου θάτερον κῶλον πάλιν.* For information on the subject consult Dict. of Antiquities.

88. The only people who ought to be called *δέσποται* are the gods, therefore I call you *ἄναξ*.

97. **ἐλπίζειν**: not 'to hope' but 'to suppose.' Schol. *ὑπονοεῖς.*

ταὐτὸν τόδε: *i. e.* the haughty and reserved are objects of dislike, while the courteous and affable are regarded with favour.

91—99. The argument of the attendant is: Men dislike the haughty, and like the affable; if we mortals adopt the customs of the gods, (implying that we do) we may expect that the gods have similar feelings; if this is so, why do you run the risk of offending a powerful goddess by shewing yourself haughty (*σεμνὸς, μέγα φρονῶν.* sup. l. 6) and indifferent towards her?

ΙΠ. τίν᾽; εὐλαβοῦ δὲ μή τι σὸν σφαλῇ στόμα.
ΘΕ. τήνδ᾽ ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
ΙΠ. πρόσωθεν αὐτὴν ἁγνὸς ὢν ἀσπάζομαι.
ΘΕ. σεμνή γε μέντοι κἀπίσημος ἐν βροτοῖς.
ΙΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.
ΘΕ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.
ΙΠ. οὐδείς μ᾽ ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεών.
ΙΠ. χωρεῖτ᾽, ὀπαδοί, καὶ παρελθόντες δόμους
σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας
τράπεζα πλήρης· καὶ καταψήχειν χρεὼν
ἵππους, ὅπως ἂν ἅρμασι ζεύξας ὕπο
βορᾶς κορεσθεὶς γυμνάσω τὰ πρόσφορα.
τὴν σὴν δὲ Κύπριν πόλλ᾽ ἐγὼ χαίρειν λέγω.
ΘΕ. ἡμεῖς δὲ, τοὺς νέους γὰρ οὐ μιμητέον,
[φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν,]
προσευξόμεσθα τοῖσι σοῖς ἀγάλμασι,
δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
εἴ τίς σ᾽, ὑφ᾽ ἥβης σπλάγχνον ἔντονον φέρων

100. The epithet *σεμνὸς* being associated with the 'Ερινύες or Furies in the mind of Hippolytus (the Ερινύες were called *σεμναὶ κατ᾽ ἐξοχὴν*) he bids the attendant take care lest he says anything disparaging of such awful beings.

101. **ἐφέστηκεν**: We must suppose there was a statue of Venus on the stage.

104. Schol. *οὐ πάντες τοὺς αὐτοὺς θεοὺς σέβομεν, οὐδὲ τοὺς αὐτοὺς ἀνθρώπους*: *i. e.* different men have different friends among men and also among the gods; some like one, some another.

107. **τιμαῖσι**: according to Monk, 'the honours due to the gods.'

112. **τὰ πρόσφορα**: neut. plur. adverbially: 'suitably.'

113. **πολλὰ χαίρειν λέγω**: 'I bid a long farewell to.'

115. It would have seemed more natural to have *φρονεῖν* instead of *λέγειν*.

118. **βάζει μάταιά σε**: double accusative, 'talks idle things of thee:' cf. *δρᾶν κακόν τινα*: 'to do evil to a person.'

μάταια βάζει· μὴ δόκει τούτων κλύειν·
σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεούς.

ΧΟΡΟΣ.

Ὠκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται
βαπτὰν κάλπισι ῥυτὰν πα-
γὰν προϊεῖσα κρημνῶν,
ὅθι μοί τις ἦν φίλα
φάρεα πορφύρεα
ποταμίᾳ δρόσῳ
τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
εὐαλίου κατέβαλλ'· ὅθεν μοι
πρώτα φάτις ἦλθε δεσποίνας,
τειρομέναν νοσερᾷ κοίτᾳ δέμας ἐντὸς ἔχειν
οἴκων, λεπτὰ δὲ φάρη
ξανθὰν κεφαλὰν σκιάζειν.
τριτάταν δέ νιν κλύω
τάνδε κατ' ἀμβροσίου
στόματος ἁμέραν
Δάματρος ἀκτᾶς δέμας ἁγνὸν ἴσχειν,
κρυπτῷ πάθει θανάτου θέλουσαν
κέλσαι ποτὶ τέρμα δύστανον.

119. **μὴ δόκει**: 'pretend not to:' cf. l. 463. *μὴ δοκεῖν ὁρᾶν*: 'pretend not to see.' Medea 67. *οὐ δοκῶν κλύειν* 'pretending not to hear' *lit.* 'not appearing or seeming to hear.'

121. *Ὠκεανοῦ ὕδωρ* to be constructed after *στάζουσα*, which itself goes with *λέγεται*. Others take *Ὠκεανοῦ* with *πέτρα*, *i. e.* a rock by the sea.

131. **νοσερᾷ κοίτᾳ** = an illness that makes one keep one's bed: cf. *εὐναία*.

132. **δέμας**: with *τειρομένη* or governed by *ἐντὸς ἔχειν*.

135—138. This is the third day since she has eaten anything.

140. **κέλσαι** (aor. 1. of *κέλλω*) properly used of 'running a ship into harbour.'

σὺ γὰρ ἔνθεος, ὦ κούρα,
εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας,
ἢ σεμνῶν Κορυβάντων
φοιτᾷς ἢ ματρὸς ὀρείας;
σὺ δ' ἀμφὶ τὰν πολύθηρον
Δίκτυνναν ἀμπλακίαις
ἀνίερος ἀθύτων πελάνων τρύχει;
φοιτᾷ γὰρ καὶ διὰ λίμνας
χέρσου θ' ὑπὲρ πελάγους
δίναις ἐν νοτίαις ἅλμας.
ἢ πόσιν, τὸν Ἐρεχθειδᾶν
ἀρχαγόν, τὸν εὐπατρίδαν,
ποιμαίνει τις ἐν οἴκοις
κρυπτὰ κοίτα λεχέων σῶν;
ἢ ναυβάτας τις ἔπλευσεν
Κρήτας ἔξορμος ἀνὴρ
λιμένα τὸν εὐξεινότατον ναύταις,
φάμαν πέμπων βασιλείᾳ,
λύπᾳ δ' ὑπὲρ παθέων
εὐναία δέδεται ψυχάν;
φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν

146. Dictynna, the Cretan name for Artemis or Diana.

147. **ἀνίερος ἀθύτων πελάνων**: 'unholy in regard to sacrifices not offered.' A *πέλανος* was a sort of soft cake made of meal, honey, and oil, and offered to the gods.

152. **ποιμαίνει**: 'beguiles.' Others read *πημαίνει*: 'ruins.'

154. **κοίτα τις κρυπτὰ λεχέων σῶν**: 'some couch (*i. e.* female rival) concealed from your bed (*i. e.* whom you know nothing about.') Others read *κρυπτᾷ κοίτᾳ* (datives: 'beguiles him by') in which case *τις* will stand by itself in the sense of 'some (rival woman).'

156. **Κρήτας**: genitive after *ἔξορμον*.

160. Others read *εὐναίᾳ* to agree with *λύπᾳ*.

ἁρμονίᾳ κακὰ δύστανος ἀμαχανία ξυνοικεῖν
ὠδίνων τε καὶ ἀφροσύνας.
δι' ἐμᾶς ᾖξέν ποτε νηδύος ἅδ' αὔρα·
τὰν δ' εὔλοχον οὐρανίαν τόξων μεδέουσαν ἀΰτευν
Ἄρτεμιν,
καί μοι πολυζήλωτος ἀεὶ ξὺν θεοῖσι φοιτᾷ.
ἀλλ' ἥδε τροφὸς γεραιὰ πρὸ θυρῶν
τήνδε κομίζουσ' ἔξω μελάθρων·
στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.
τί ποτ' ἐστὶ μαθεῖν ἔραται ψυχή,
τί δεδήληται
δέμας ἀλλόχροον βασιλείας.

ΤΡΟΦΟΣ.

ὦ κακὰ θνητῶν στυγεραί τε νόσοι.
τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
τόδε σοι φέγγος λαμπρόν, ὅδ' αἰθήρ·
ἔξω δὲ δόμων ἤδη νοσερᾶς
δέμνια κοίτης.
δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι
τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.
ταχὺ γὰρ σφάλλει κοὐδενὶ χαίρεις,

162. **ἁρμονία**: *lit.* fastening, joining, harmony: here used to express the temperament or disposition of women.

167. **ἀΰτευν**: imperfect of *αὐτέω*.

170. **σὺν θεοῖσι**: by the help or favour of heaven.

176. **ἀλλόχροον**: proleptic or anticipatory: the literal rendering is; 'what has harmed the queen's form changed in colour?' 'the meaning is 'what is it that has harmed her so as to cause her to change colour?' unless we take **δεδήληται** as passive.

184. You are never satisfied; you always want something different from that which you have.

οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
φίλτερον ἡγεῖ.
κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·
τὸ μέν ἐστιν ἁπλοῦν, τῷ δὲ συνάπτει
λύπη τε φρενῶν χερσίν τε πόνος.
πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
κοὐκ ἔστι πόνων ἀνάπαυσις·
ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
σκότος ἀμπίσχων κρύπτει νεφέλαις.
δυσέρωτες δὴ φαινόμεθ' ὄντες
τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,
δι' ἀπειροσύνην ἄλλου βιότου,
κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·
μύθοις δ' ἄλλως φερόμεσθα.

ΦΑΙΔΡΑ.

αἴρετέ μου δέμας, ὀρθοῦτε κάρα·
λέλυμαι μελέων ξύνδεσμα, φίλαι.
λάβετ' εὐπήχεις χεῖρας, πρόπολοι.
βαρύ μοι κεφαλᾶς ἐπίκρανον ἔχειν·
ἄφελ', ἀμπέτασον βόστρυχον ὤμοις.

ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς

192, 3. We know nothing of the state after death, so we cling to life, though perhaps life after death may be really *φίλτερον* than life here.

194. **φαινόμεθα ὄντες**: observe the idiom. *φαίνομαι ὤν* is 'I appear being,' *i. e.* I manifestly am. *φαίνομαι εἶναι* is 'I appear or seem to be.'

195. *τοῦδε*: sc. *τοῦ ζῆν*: 'life on earth.'

198. **μύθοις**: we know only idle tales about life below.

δὲ: *ἀντὶ τοῦ γάρ*. Schol.

200. **εὐπήχεις**: *lit.* with beautiful arms: it is a descriptive epithet meaning "beautiful" generally, the last part of the word being unimportant.

203. **μὴ χαλεπῶς**: *lit.* do not with difficulty change.—*i. e.* do not

μετάβαλλε δέμας.
ῥᾷον δὲ νόσον μετά θ' ἡσυχίας
καὶ γενναίου λήματος οἴσεις·
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.
ΦΑ. αἰαῖ·
πῶς ἂν δροσερᾶς ἀπὸ κρηνῖδος
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμαν,
ὑπό τ' αἰγείροις ἔν τε κομήτῃ
λειμῶνι κλιθεῖσ' ἀναπαυσαίμαν;
ΤΡ. ὦ παῖ, τί θροεῖς;
οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει,
μανίας ἔποχον ῥίπτουσα λόγον;
ΦΑ. πέμπετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλαν
καὶ παρὰ πεύκας, ἵνα θηροφόνοι
στείβουσι κύνες,
βαλιαῖς ἐλάφοις ἐγχριμπτομένα·
πρὸς θεῶν, ἔραμαι κυσὶ θωΰξαι,
καὶ παρὰ χαίταν ξανθὰν ῥῖψαι
Θεσσαλὸν ὅρπακ', ἐπίλογχον ἔχουσ'
ἐν χειρὶ βέλος.
ΤΡ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις;
τί κυνηγεσίων καὶ σοὶ μελέτη;
τί δὲ κρηναίων νασμῶν ἔρασαι;
πάρα γὰρ δροσερὰ πύργοις ξυνεχὴς

change if it causes you pain and inconvenience.

209. **πῶς ἂν** = would that. Lat. utinam.

214. For the uses of *οὐ μή*, consult the Grammars.

220. **παρὰ ξανθὰν χαίταν**: *lit.* alongside my yellow hair; referring to the attitude of throwing a spear, in which the hand is drawn back to the head.

226. **πάρα**: the accent shows this = *πάρεστι*, the ordinary preposition being *παρά*.

κλιτὺς, ὅθεν σοι πῶμα γένοιτ' ἄν.

ΦΑ. δέσποιν' ἁλίας Ἄρτεμι Λίμνας
καὶ γυμνασίων τῶν ἱπποκρότων,
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,
πώλους Ἐνέτας δαμαλιζομένα.

ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;
νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πώλων ἔρασαι.
τάδε μαντείας ἄξια πολλῆς,
ὅστις σε θεῶν ἀνασειράζει
καὶ παρακόπτει φρένας, ὦ παῖ.

ΦΑ. δύστανος ἐγὼ, τί ποτ' εἰργασάμαν:
ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς;
ἐμάνην, ἔπεσον δαίμονος ἄτᾳ.
φεῦ φεῦ, τλάμων.
μαῖα, πάλιν μου κρύψον κεφαλάν·
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.
κρύπτε· κατ' ὄσσων δάκρυ μοι βαίνει,
καὶ ἐπ' αἰσχύναν ὄμμα τέτραπται.
τὸ γὰρ ὀρθοῦσθαι γνώμαν ὀδυνᾷ,
τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ

233. *i. e.* in the desire of your heart you were just now wishing you were on the mountains hunting, now you would like to be driving horses.

237. **ἀνασειράζειν**: *lit.* to draw back a horse with the rein; here 'draws you out of the right road.'

238. **παρακόπτει**: *lit.* to strike falsely, of counterfeit coin; here, to strike one's mind awry, *i. e.* to drive one out of one's senses.

240. **γνώμας ἀγαθᾶς**: genitive.

248. **κρατεῖ**: 'is preferable.' *i. e.* it is better to die in a state of frenzy not knowing what is going on, than to recover one's senses, which brings back sorrowful recollections.

μὴ γιγνώσκοντ' ἀπολέσθαι.
ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος
σῶμα καλύψει;
πολλὰ διδάσκει μ' ὁ πολὺς βίοτος.
χρῆν γὰρ μετρίας εἰς ἀλλήλους
φιλίας θνητοὺς ἀνακίρνασθαι
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς,
εὔλυτα δ' εἶναι στέργηθρα φρενῶν,
ἀπό τ' ὤσασθαι καὶ ξυντεῖναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
ψυχὴν χαλεπὸν βάρος, ὡς κἀγὼ
τῆσδ' ὑπεραλγῶ.
βιότου δ' ἀτρεκεῖς ἐπιτηδεύσεις
φασὶ σφάλλειν πλέον ἢ τέρπειν,
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
οὕτω τὸ λίαν ἧσσον ἐπαινῶ
τοῦ μηδὲν ἄγαν·
καὶ ξυμφήσουσι σοφοί μοι.
ΧΟ. γύναι γεραιά, βασιλίδος πιστὴ τροφὲ
Φαίδρας, ὁρῶμεν τάσδε δυστήνους τύχας·
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·

253—257. It would be much better for both parties concerned if friendships were only skin-deep.

254. **ἀνακίρνασθαι**: *lit.* to mix wine: here 'to join in intimate friendship.'

257. (*ὥστε ἄνδρας*) *ἀπό τ' ὤσασθαι καὶ ξυντεῖναι.*

258. **τὸ** is to be taken with *μίαν ψυχὴν ὠδίνειν*: 'and the fact of one mind labouring for two' (*ἐστὶ*) *χαλεπὸν βάρος.*

261. **ἀτρεκὴς**: *lit.* not turned, straight, nicely ruled: so it comes to be applied to one who strains too much after precision and over-exactness.

265. The saying *μηδὲν ἄγαν* (ne quid nimis: do nothing in excess) is attributed to one of the seven wise men.

269. **ἄσημα**: neuter plural nominative.

σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν.
ΤΡ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν θέλει.
ΧΟ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;
ΤΡ. ἐς ταυτὸν ἥκεις· πάντα γὰρ σιγᾷ τάδε.
ΧΟ. ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
ΤΡ. πῶς δ' οὔ, τριταίαν γ' οὖσ' ἄσιτος ἡμέραν;
ΧΟ. πότερον ὑπ' ἄτης, ἢ θανεῖν πειρωμένη;
ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.
ΧΟ. θαυμαστὸν εἶπας, εἰ τάδ' ἐξαρκεῖ πόσει.
ΤΡ. κρύπτει γὰρ ἥδε πῆμα κοὔ φησιν νοσεῖν.
ΧΟ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων;
ΤΡ. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός.
ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη
νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;
ΤΡ. ἐς πᾶν ἀφῖγμαι κοὐδὲν εἴργασμαι πλέον·
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,
ὡς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῇς
οἵα πέφυκα δυστυχοῦσι δεσπόταις.
ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων
λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,
στυγνὴν ὀφρὺν λύσασα καὶ γνώμης ὁδόν,
ἐγώ θ' ὅπῃ σοι μὴ καλῶς τόθ' εἱπόμην,
μεθεῖσ', ἐπ' ἄλλον εἶμι βελτίω λόγον·
κεἰ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,

274. **ἀσθενεῖ**: not an adjective from ἀσθενής, but the 3rd sing. pres. from the verb ἀσθενέω. I have translated as if δέμας were the nominative; it may be 'how weak she is and wasted away in her body' making δέμας the accusative.

κατέξανται: the verb is literally applied to carding or tearing wool: here it means 'to wear or waste away.'

γυναῖκες αἵδε συγκαθιστάναι νόσον.
εἰ δ' ἔκφορός σοι ξυμφορὰ πρὸς ἄρσενας,
λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῇ τόδε.
εἶεν· τί σιγᾷς; οὐκ ἐχρῆν σιγᾶν, τέκνον,
ἀλλ' ἤ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.
φθέγξαι τι· δεῦρ' ἄθρησον· ὦ τάλαιν' ἐγώ.
γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,
ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε
λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται.
ἀλλ' ἴσθι μέντοι, πρὸς τάδ' αὐθαδεστέρα
γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς
παῖδας, πατρῴων μὴ μεθέξοντας δόμων,
μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,
ἣ σοῖς τέκνοισι δεσπότην ἐγείνατο
νόθον, φρονοῦντα γνήσι', οἶσθά νιν καλῶς,
Ἱππόλυτον. ΦΑ. οἴμοι. ΤΡ. θιγγάνει σέθεν τόδε;
ΦΑ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν
τοῦδ' ἀνδρὸς αὖθις λίσσομαι σιγᾶν πέρι.

294. **συγκαθιστάναι**: others read *συγκαθίσταται*.

304—6. It seems that there may be two ways of constructing these lines (1) to take *προδοῦσα* with *εἰ θανεῖ*, and *μὴ μεθέξοντας* as accusative after *ἴσθι*: "know, if thou shalt die having betrayed thy children, that they will have no share," with Mr. Paley. (2) to take *προδοῦσα* with *ἴσθι* and *μὴ μεθέξοντας* after *προδοῦσα*: 'know, if thou shalt die, that thou hast (thereby) betrayed thy children, since they will not share.' The latter would seem the more natural idiom, though the tenses would not so well agree.

309. **φρονοῦντα γνήσια**: though he was *νόθος* (illegitimate) yet his feelings are those of one who was *γνήσιος* (legitimate). The construction of the acc. *γνήσια* [neut. plur.] is the same as *φρονεῖν μέγα*.

310. **τόδε**: What I have just been saying, viz. that your children will be ousted by the illegitimate Hippolytus.

ΤΡ. ὁρᾷς; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις
παῖδάς τ' ὀνῆσαι καὶ σὸν ἐκσῶσαι βίον.
ΦΑ. φιλῶ τέκν'· ἄλλῃ δ' ἐν τύχῃ χειμάζομαι.
ΤΡ. ἁγνὰς μέν, ὦ παῖ, χεῖρας αἵματος φέρεις;
ΦΑ. χεῖρες μὲν ἁγναί, φρὴν δ' ἔχει μίασμά τι.
ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;
ΦΑ. φίλος μ' ἀπόλλυσ' οὐχ ἑκοῦσαν οὐχ ἑκών.
ΤΡ. Θησεύς τιν' ἡμάρτηκεν ἐς σ' ἁμαρτίαν;
ΦΑ. μὴ δρῶσ' ἔγωγ' ἐκεῖνον ὀφθείην κακῶς.
ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὅ σ' ἐξαίρει θανεῖν;
ΦΑ. ἔα μ' ἁμαρτεῖν· οὐ γὰρ ἐς σ' ἁμαρτάνω.
ΤΡ. οὐ δῆθ' ἑκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.
ΦΑ. τί δρᾷς; βιάζει χειρὸς ἐξηρτημένη·
ΤΡ. καὶ σῶν γε γονάτων οὐ μεθήσομαί ποτε.
ΦΑ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.
ΤΡ. μεῖζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;
ΦΑ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.
ΤΡ. κἄπειτα κρύπτεις χρήσθ' ἱκνουμένης ἐμοῦ;
ΦΑ. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.
ΤΡ. οὔκουν λέγουσα τιμιωτέρα φανεῖ.

315. **χειμάζομαι**: 'I am tempest-tossed, troubled.'

318. The Scholiast says this line has reference to sorcery: *διὰ φαρμακείας· ἡ ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.*

324. It is not easy to see the sense of this line. I have translated it as if it were *οὐχ ἑκοῦσα (ἁμαρτάνεις), ἐν δὲ σοὶ λελείψομαι,* making two sentences. It should perhaps be taken *οὐχ ἑκοῦσα (ἄκουσα) δὲ ἐν σοι λελείψομαι*: *i. e.* not willingly, but (against my will) shall I be left behind in your case. *i. e.* you will prevail against me or win me over to your way of thinking, I shall be no match for you; or, after *ἑκοῦσα*, we may supply *ἐάσω σ' ἁμαρτεῖν.* In either case the idea conveyed by *ἐν δὲ σοὶ λελείψομαι* will be similar.

328. **μὴ τυχεῖν**: Schol. *στερηθῆναι*: to be deprived of thee.' Mr. Paley takes it 'not to gain you over to my views' *i. e.* not to win (your ear).

ΦΑ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.
ΤΡ. οὐ δῆτ', ἐπεί μοι δῶρον οὐ δίδως ὃ χρῆν.
ΦΑ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.
ΤΡ. σιγῷμ' ἂν ἤδη· σὸς γὰρ οὑντεῦθεν λόγος.
ΦΑ. ὦ τλῆμον, οἷον, μῆτερ, ἠράσθης ἔρον.
ΤΡ. ὃν ἔσχε ταύρου, τέκνον, ἢ τί φῂς τόδε;
ΦΑ. σύ τ', ὦ τάλαιν' ὅμαιμε, Διονύσου δάμαρ.
ΤΡ. τέκνον, τί πάσχεις; ξυγγόνους κακορροθεῖς.
ΦΑ. τρίτη δ' ἐγὼ δύστηνος ὡς ἀπόλλυμαι.
ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος;
ΦΑ. ἐκεῖθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.
ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἃ βούλομαι κλύειν.
ΦΑ. φεῦ·
πῶς ἂν σύ μοι λέξειας ἁμὲ χρὴ λέγειν;
ΤΡ. οὐ μάντις εἰμὶ τἀφανῆ γνῶναι σαφῶς.
ΦΑ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
ΤΡ. ἥδιστον, ὦ παῖ, ταυτὸν ἀλγεινόν θ' ἅμα.
ΦΑ. ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι.
ΤΡ. τί φῄς; ἐρᾷς, ὦ τέκνον, ἀνθρώπων τινός;
ΦΑ. ὅστις ποθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος.
ΤΡ. Ἱππόλυτον αὐδᾷς; ΦΑ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.
ΤΡ. οἴμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας.

336. **οὑντεῦθεν** = *ὃ ἐντεῦθεν* *i. e.* what is to be said is yours to say.
337. **μήτηρ**: Pasiphae.
339. **ὅμαιμε**: Ariadne.
343. **ἐκεῖθεν**: *i. e.* from love. **οὐ νεωστὶ** "not lately" means that it has long been a family failing.
345. **πῶς ἂν** = utinam.
346. *οὐ μάντις εἰμὶ (ὥστε ἐμὲ) γνῶναι.*
347. **ἀνθρώπους ἐρᾶν** = *τὸ τοὺς ἀνθρώπους ἐρᾶν*: 'what is this which they call men's-being-in-love?'
349. Phædra says, if love has a pleasant and a painful side to it, it seems I have been afflicted with the painful portion of it. Dawes's canon is exemplified here, that, if a woman, speaking of herself, uses the plural number, she uses the masculine gender.
θατέρῳ = *τῷ ἑτέρῳ*.

γυναῖκες, οὐκ ἀνασχέτ᾽, οὐκ ἀνέξομαι
ζῶσ᾽· ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος.
ῥίψω, μεθήσω σῶμ᾽· ἀπαλλαχθήσομαι
βίου θανοῦσα. χαίρετ᾽· οὐκέτ᾽ εἴμ᾽ ἐγώ.
οἱ σώφρονες γὰρ οὐχ ἑκόντες, ἀλλ᾽ ὅμως
κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ᾽ ἦν θεός,
ἀλλ᾽ εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ,
ἣ τήνδε κἀμὲ καὶ δόμους ἀπώλεσεν.
ΧΟ. ἄϊες ὤ, ἔκλυες ὤ ἀνήκουστα τᾶς
τυράννου πάθεα μέλεα θρεομένας.
ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
κατανύσαι φρενῶν. ἰώ μοι, φεῦ φεῦ.
ὦ τάλαινα τῶνδ᾽ ἀλγέων·
ὦ πόνοι τρέφοντες βροτούς·
ὄλωλας, ἐξέφηνας ἐς φάος κακά.
τίς σε παναμέριος ὅδε χρόνος μένει;
τελευτάσεταί τι καινὸν δόμοις.
ἄσημα δ᾽ οὐκέτ᾽ ἐστὶν οἷ φθίνει τύχα
Κύπριδος, ὦ τάλαινα παῖ Κρησία.
ΦΑ. Τροιζήνιαι γυναῖκες, αἳ τόδ᾽ ἔσχατον
οἰκεῖτε χώρας Πελοπίας προνώπιον,
ἤδη ποτ᾽ ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ

364. Mr. Paley makes ἐμὲ the subject of κατανύσαι: 'before I arrive at your state of mind.' It is translated as if σε were the subject: 'before you attain your intentions, *i. e.* accomplish your purpose.

369. **παναμέριος**: *lit.* all-day-long: *i. e.* what sort of a life are you likely to lead, from morning till evening, and from evening till morning.

371. **ἄσημα**: neut. plur. as in 269.

φθίνει: metaphor from the sun setting.

375. **ἄλλως**: perhaps 'in vain,' *i. e.* I have never been able to make my mind up about it for certain. If it be translated 'at random' it will mean that she did it off and on, without bestowing very serious thought upon it.

θνητῶν ἐφρόντισ' ᾗ διέφθαρται βίος.
καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν
πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·
τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,
οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,
οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
μακραί τε λέσχαι καὶ σχολή, τερπνὸν κακόν,
αἰδώς τε. δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακή,
ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,
οὐκ ἂν δύ' ἤστην ταὔτ' ἔχοντε γράμματα.
ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγώ,
οὐκ ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν
ἔμελλον, ὥστε τοὔμπαλιν πεσεῖν φρενῶν.
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·
ἐπεί μ' ἔρως ἔτρωσεν, ἐσκόπουν ὅπως

378. **κάκιον**: neut. sing. of *κακίων* (comparative of *κακὸς*) used adverbially, *πράσσειν κακῶς* is 'to fare badly' so *πράσσειν κάκιον* is 'to fare worse.' *πράσσειν κάκιστα* would be 'to fare worst,' according to the rule that the comparative of adverbs is represented by the neuter singular, the superlative by the neuter plural.

τὸ εὖ φρονεῖν = the possession of one's right senses.

379. **τῇδε**: sc. *ὁδῷ*: 'thus.'

386, 7. *i. e.* If people knew what was the fitting time to use each sort of *αἰδὼς*, there would not be two distinct things signified by the same letters: *i. e.* the word *αἰδὼς* would only have one meaning.

388. Mr. Paley's text has *φρονοῦσα* for *προγνοῦσα*.

389. **διαφθείρειν**: *lit.* to destroy and so "to forget."

390. **ἔμπαλιν πεσεῖν φρενῶν**: 'to fall back from one's senses,' *i. e.* to lose one's reason. Mr. Paley takes *διαφθερεῖν* and this phrase differently. His rendering is "when once then I had made up my mind on these subjects (*i. e.* the natural tendency to evil) I did not think there was any drug that could alter my conduct or convictions, so as to fall into the contrary conclusion,' *i. e.* before she knew what, and how irresistible, love was, she had fancied her philosophy was proof against any temptations."

κάλλιστ᾽ ἐνέγκοιμ᾽ αὐτόν. ἠρξάμην μὲν οὖν
ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.
γλώσσῃ γὰρ οὐδὲν πιστὸν, ἣ θυραῖα μὲν
φρονήματ᾽ ἀνδρῶν νουθετεῖν ἐπίσταται,
αὐτὴ δ᾽ ὑφ᾽ αὑτῆς πλεῖστα κέκτηται κακά.
τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
τῷ σωφρονεῖν νικῶσα προὐνοησάμην.
τρίτον δ᾽, ἐπειδὴ τοισίδ᾽ οὐκ ἐξήνυτον
Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι
κράτιστον· οὐδεὶς ἀντερεῖ βουλεύμασιν.
ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ
μήτ᾽ αἰσχρὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
τὸ δ᾽ ἔργον ᾔδη τὴν νόσον τε δυσκλεᾶ,
γυνή τε πρὸς τοῖσδ᾽ οὖσ᾽ ἐγίγνωσκον καλῶς,
μίσημα πᾶσιν. ὡς ὄλοιτο παγκάκως
ἥτις πρὸς ἄνδρας ἤρξατ᾽ αἰσχύνειν λέχη
πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
τόδ᾽ ἦρξε θηλείαισι γίγνεσθαι κακόν.
ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,
ἦ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.
μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,
λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.
αἳ πῶς ποτ᾽, ὦ δέσποινα ποντία Κύπρι,

405. **ᾔδη** = *ᾔδειν*: 1st sing. pluperfect of *εἴδω*, the perfect used of the same being *οἶδα*. *ᾔδειν* becomes *ᾔδη* thus: the *ν* is dropped, the *ι* changed to *α*, thus leaving *ᾔδεα* which is contracted into *ᾔδη*.

406. For **οὖσ᾽ ἐγίγνωσκον** = 'I knew that I was,' cf. *ἴσθι προδοῦσα* above, l. 305.

411, 12. Inferiors follow the example of their betters: if the latter approve of what is bad, so will the former.

δοκῇ: 'seem good to,' *i. e.* are approved of.

βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῇ;
ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
ὡς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἁλῶ,
μὴ παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι
παρρησίᾳ θάλλοντες οἰκοῖεν πόλιν
κλεινῶν Ἀθηνῶν, μητρὸς οὕνεκ' εὐκλεεῖς.
δουλοῖ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ,
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.
μόνον δὲ τοῦτό φασ' ἁμιλλᾶσθαι βίῳ,
γνώμην δικαίαν κἀγαθήν, ὅτῳ παρῇ.
κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,
προθεὶς κάτοπτρον ὥστε παρθένῳ νέᾳ
χρόνος, παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

ΧΟ. φεῦ φεῦ· τὸ σῶφρον ὡς ἁπανταχοῦ καλόν,
καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

ΤΡ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως

418. Cf. Macbeth. Act. ii. sc. 1. quoted by Monk,

> Thou sure and firm-set earth,
> hear not my steps, which way they walk, for fear
> the very stones prate of my whereabouts

ἀφῇ: 2 aor. subj. act. 3. sing. (owing to the neuter plural) from *ἀφίημι*.

420. **ὡς μήποτε**: apparently *μὴ* would have been sufficient to express the sense obviously needed.

423. **μητρὸς οὕνεκα**: 'as far as their mother is concerned.'

426. **ἁμιλλᾶσθαι**: according to Monk and the Scholiast, this means 'lasts as long as life' *i. e.* other things fail before the end of life.

428. **ὅταν τύχῃ**: 'any moment:' *lit.* whenever it may chance.

429. **προσθεὶς** (Paley) *i. e.* applying (as a test).

430. **παρ' οἷσι**: sc. *κακοῖσι*.

432. Monk has **κομίζεται**, *i. e.* obtains for itself. **καρπίζεται** will be 'produces as its fruit.' (Paley). The objection to translate *καρπίζεται* as one would naturally be tempted to do 'reaps the fruits of' is that it does not appear used in that sense in Tragedy.

ἡ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
νῦν δ' ἐννοοῦμαι φαῦλος οὖσα· κἀν βροτοῖς
αἱ δεύτεραί πως φροντίδες σοφώτεραι.
οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
πέπονθας· ὀργαὶ δ' ἔς σ' ἀπέσκηψαν θεᾶς.
ἐρᾷς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
κἄπειτ' ἔρωτος οὕνεκα ψυχὴν ὀλεῖς;
οὔ τἄρα λύει τοῖς ἐρῶσι τῶν πέλας
ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών·
Κύπρις γὰρ οὐ φορητὸν, ἢν πολλὴ ῥυῇ·
ἣ τὸν μὲν εἴκονθ' ἡσυχῇ μετέρχεται,
ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὕρῃ μέγα,
τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.
φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·
ἥδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
οὗ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι.
ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
ἔχουσιν, αὐτοί τ' εἰσὶν ἐν μούσαις ἀεὶ,
ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων
Σεμέλης, ἴσασι δ' ὡς ἀνήρπασέν ποτε
ἡ καλλιφεγγὴς Κέφαλον ἐς θεοὺς Ἕως

435. Observe *φαῦλος* of two terminations, *φαῦλος* being here feminine, cf. *οὖσ' ἐγίγνωσκον* l. 406. for the construction.

441. **τἄρα** = **τοι ἄρα**.

λύει = λυσιτελεῖ: 'it profits.'

The sense is: Love is a very general thing; it would never do if every one who fell in love were to hang himself or herself, as you propose to do.

443. **φορητὸν**: for the neuter cf. Virgil. Triste lupus stabulis: 'the wolf is a disastrous (thing) to the folds.'

πολλὴ: 'with mighty force,' cf. l. 1.

446. **πῶς δοκεῖς** inserted parenthetically.

ἔρωτος οὕνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
ναίουσι, κοὐ φεύγουσιν ἐκποδὼν θεούς,
στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι.
σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
πατέρα φυτεύειν ἢ 'πὶ δεσπόταις θεοῖς
ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
νοσοῦνθ' ὁρῶντας λέκτρα μὴ δοκεῖν ὁρᾶν;
πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι
ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ
τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
οὐδ' ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς·
οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δόμοι
κανὼν ἀκριβώσει' ἄν· ἐς δὲ τὴν τύχην

456—458. Implying that it was not really such a miserable lot after all to be carried up to heaven to dwell with the gods, so that people should not be content with it (*στέργειν*).

457. **ἐκποδὼν** is an adverb.

458. **συμφορᾷ νικώμενος**; ironical: 'overcome by the weight of their misfortune.'

459—461. If they can bear it, surely you ought not to complain. If you do grumble at falling a victim to love, your father ought to have made special stipulations at your birth and set other gods over you as master. **ἐπὶ ῥητοῖς**: 'on special terms:' this is the force of *ἐπί* with ~~the dative: thus *ἐπὶ τούτοις*=on these~~ terms.

462. **φρενῶν** to be taken with **εὖ ἔχοντας**: the phrase *κάρτ' ἔχειν εὖ φρενῶν* (*lit.* to be very well off in regard to one's senses) means 'to be in perfect possession of one's senses.' It is a common use of *ἔχειν*; cf: phrases like *εὖ ἔχειν σώματος*, *εὖ ἔχειν βίου*.

463. **μὴ δοκεῖν**: cf. l. 119.

465. **συνεκκομίζειν**: "help (*σὺν*) in carrying out (*εκ*)."

467. **ἐκπονεῖν**: the same idea as *ἀτρεκεῖς βίου ἐπιτηδεύσεις*, l. 261.

468, 9. The other reading is *καλῶς ἀκριβώσειαν*, which will be translated with *βροτοὶ* for nominative: 'for they (men) would not satisfactorily fit a roof with which houses are covered." Mr. Paley, following Monk, inserts **ἂν** after *οὐδὲ* and takes *καλῶς* as 'rightly or reasonably.' The sense, whichever reading be adopted, is that men ought not to be over-precise about life, just as people are not over-precise as to the way in which the roof of a house

πεσοῦσ' ὅσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς;
ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
ἄνθρωπος οὖσα κάρτα γ' εὖ πράξειας ἄν.
ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·
τόλμα δ' ἐρῶσα· θεὸς ἐβουλήθη τάδε.
νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι·
φανήσεταί τι τῆσδε φάρμακον νόσου.
ἦ τἄρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἄν,
εἰ μὴ γυναῖκες μηχανὰς εὑρήσομεν.

ΧΟ. Φαίδρα, λέγει μὲν ἥδε χρησιμώτερα
πρὸς τὴν παροῦσαν ξυμφορὰν, αἰνῶ δὲ σέ.
ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων
τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν.

ΦΑ. τοῦτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
οὐ γάρ τι τοῖσιν ὠσὶ τερπνὰ δεῖ λέγειν,
ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.

ΤΡ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων
δεῖ σ', ἀλλὰ τἀνδρός· ὡς ἔχει διοιστέον
τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.

is put together: they ought to be contented with a respectable amount of ἀκρίβεια.

470. ἐς δὲ τὴν τύχην πεσοῦσα, ὅσην σὺ (εἰσπέπτωκας). ἐκνεῦσαι: Aor. 1. inf. act. of ἐκνέω: 'swim out.'

472. Observe ἄνθρωπος feminine: it does not mean necessarily 'a man' but 'human' opposed to 'divine.'

480. τἄρα = τοι ἄρα.

488. ὠσὶ: dat: plur. of οὖς, 'ear.'

491. τἀνδρὸς = τοῦ ἀνδρός.

D

εἰ μὲν γὰρ ἦν σοι μὴ 'πὶ συμφοραῖς βίος
τοιαῖσδε, σώφρων δ' οὖσ' ἐτύγχανες γυνή,
οὐκ ἄν ποτ' εὐνῆς οὕνεχ' ἡδονῆς τε σῆς
προῆγον ἄν σε δεῦρο· νῦν δ' ἀγὼν μέγας
σῶσαι βίον σόν, κοὐκ ἐπίφθονον τόδε.

ΦΑ. ὦ δεινὰ λέξασ', οὐχὶ συγκλῄσεις στόμα,
καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους;

ΤΡ. αἴσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι.
κρεῖσσον δὲ τοὔργον, εἴπερ ἐκσώσει γέ σε,
ἢ τοὔνομ', ᾧ σὺ κατθανεῖ γαυρουμένη.

ΦΑ. καὶ μή σε πρὸς θεῶν, εὖ λέγεις γάρ, αἰσχρὰ δέ,
πέρα προβῇς τῶνδ'· ὡς ὑπείργασμαι μὲν εὖ
ψυχὴν ἔρωτι, τἀσχρὰ δ' ἢν λέγῃς καλῶς,
ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὔ σ' ἁμαρτάνειν·
εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω,
ἅ σ' οὔτ' ἐπ' αἰσχροῖς οὔτ' ἐπὶ βλάβῃ φρενῶν
παύσει νόσου τῆσδ', ἢν σὺ μὴ γένῃ κακή.
[δεῖ δ' ἐξ ἐκείνου δή τι τοῦ ποθουμένου
σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἄπο

497. When it is a case of life or death, whatever expedient one has to resort to, it will not be met with odium.

506. **ἀναλωθήσομαι**: *lit.* I shall be expended: *i. e.* after having exhausted all my resources, I shall be reduced to the very thing which it is my desire to avoid.

508. **δευτέρα ἡ χάρις**: has the same meaning as the phrase, δεύτερος πλοῦς: 'that is your next best course.'

511. **ἐπ' αἰσχροῖς**: cf. for the meaning of ἐπί, l. 459.

512. **παύειν** (active) = to make to cease. **παύεσθαι** (middle) = to cease.

λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν.]
ΦΑ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;
ΤΡ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου, τέκνον.
ΦΑ. δέδοιχ' ὅπως μοι μὴ λίαν φανῇς σοφή.
ΤΡ. πάντ' ἂν φοβηθεῖσ' ἴσθι· δειμαίνεις δὲ τί;
ΦΑ. μή μοί τι Θησέως τῶνδε μηνύσῃς τόκῳ.
ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
μόνον σύ μοι, δέσποινα ποντία Κύπρι,
ξυνεργὸς εἴης. τἄλλα δ' οἷ' ἐγὼ φρονῶ
τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.
ΧΟ. Ἔρως Ἔρως, ὃ κατ' ὀμμάτων
στάζεις πόθον, εἰσάγων γλυκεῖαν
ψυχᾷ χάριν οὓς ἐπιστρατεύσῃ,
μή μοί ποτε σὺν κακῷ φανείης,
μηδ' ἄρρυθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ'
ἄστρων ὑπέρτερον βέλος,
οἷον τὸ τᾶς Ἀφροδίτας
ἵησιν ἐκ χερῶν
Ἔρως, ὁ Διὸς παῖς.
ἄλλως ἄλλως παρά τ' Ἀλφεῷ
Φοίβου τ' ἐπὶ Πυθίοις τεράμνοις
βούταν φόνον Ἑλλὰς αἶ' ἀέξει·
Ἔρωτα δὲ, τὸν τύραννον ἀνδρῶν,

525. ὃ: the only place where the article is used in Tragedy in the nominative as = ὅς, according to Dindorf.

527. ψυχᾷ (ἐκείνων) οὓς ἐπιστρατεύσῃ, the accusative being governed by ἐπιστρατεύσῃ, which is the 2. sing. 1. aor. mid. subjunctive: ἂν must be supplied to οὓς.

529. ἄρρυθμος: *lit.* out of tune or harmony.

532. ὑπέρτερον — οἷον: we

τὸν τᾶς Ἀφροδίτας
φιλτάτων θαλάμων
κληδοῦχον, οὐ σεβίζομεν,
πέρθοντα καὶ διὰ πάσας
ἰόντα συμφορᾶς
θνατοῖς, ὅταν ἔλθῃ.
τὰν μὲν Οἰχαλίᾳ
πῶλον, ἄζυγα λέκτρων,
ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
ζεύξασ᾽ ἀπ᾽ εἰρεσίᾳ, δρομάδα
τιν᾽ Ἄϊδος ὥστε βάκχαν,
σὺν αἵματι, σὺν καπνῷ
φονίοις θ᾽ ὑμεναίοις
Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν·
ὦ τλάμων ὑμεναίων.
ὦ Θήβας ἱερὸν
τεῖχος, ὦ στόμα Δίρκας,
ξυνείποιτ᾽ ἂν ἁ Κύπρις οἷον ἕρπει.
βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα
τὰν Διογόνοιο Βάκχου
νυμφευσαμέναν πότμῳ

should have expected either *ὑπέρτερον ἐκείνου ὃ*, omitting *οἷον*, or *τοιοῦτον ἔστιν οἷον*, without *ὑπέρτερον*.

542. **διὰ πάσης συμφορᾶς** : *i.e.* he brings all kinds of woe whenever he does come; his path is one of woe.

545. **τὰν ἐν Οἰχαλίᾳ πῶλον** : Iole; for the story consult the Classical Dictionary, as also for Semele, the mother of Bacchus (l. 560).

546. Observe *πῶλον lit.* a colt or filly, applied to a girl.

ἄζυγα : acc. sing. of the adj. *ἄζυξ, ἄζυγος*. The gen: *λέκτρων* governed by the privative notion contained in the adjective.

549. **ἄπο**, as the accent shews, comes after the case it governs, *ἀπὸ οἴκων ζεύξασα εἰρεσίᾳ*, unless we join *ἀποζεύξασα*, which would equally govern *οἴκων*.

553. **Ἀλκμήνας τόκῳ** : sc. Hercules.

ἐξέδωκεν : *ἐκδιδόναι* is not unfrequently used in the sense of giving in marriage.

φονίῳ κατεύνασε.
δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
οἵα τις πεπόταται.
ΦΑ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα.
ΧΟ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισί σοι;
ΦΑ. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.
ΧΟ. σιγῶ· τὸ μέντοι φροίμιον κακὸν τόδε.
ΦΑ. ἰώ μοι, μοι αἰαῖ.
ὦ δυστάλαινα τῶν ἐμῶν παθημάτων.
ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;
ἔνεπε, τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.
ΦΑ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις
ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.
ΧΟ. σὺ παρὰ κλῇθρα· σοὶ μέλει πομπίμα φάτις δωμάτων.
ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν.
ΦΑ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ
Ἱππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.
ΧΟ. ἀχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω γεγωνεῖν ὅπα.
διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.
ΦΑ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος.
ΧΟ. ὤμοι ἐγὼ κακῶν. προδέδοσαι, φίλα.
τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι
ΦΑ. αἰαῖ, αἰαῖ.

562. **κατεκοίμησε**: "lulled to sleep." *i. e.* in death. Paley reads *κατέπαυσεν.*

567. **ἐκμάθω**: 2. aor. subj. act. 'let me learn.'

574. **φρένας**: apparently governed by the adj: *ἐπίσσυτος*, unless we take it with *φοβεῖ σε φρένας*: 'terrifies you in your mind.' Observe *φοβεῖν*=to frighten, *φοβεῖσθαι*: to be frightened, fear.

575. **ἐπιστᾶσαι**: 2 aor. act. part. fem. plur. Remember that the present, future, and 1st aorist of *ἵστημι* have a transitive meaning 'to place,' the perfect, pluperfect, and 2nd aorist being intransitive 'to stand.'

ΧΟ. πρόδοτος ἐκ φίλων.
ΦΑ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς,
φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.
ΧΟ. πῶς οὖν; τί δράσεις, ὦ παθοῦσ' ἀμήχανα;
ΦΑ. οὐκ οἶδα πλὴν ἕν, κατθανεῖν ὅσον τάχος
τῶν νῦν παρόντων πημάτων ἄκος μόνον.
ΙΠ. ὦ γαῖα μῆτερ ἡλίου τ' ἀναπτυχαί,
οἵων λόγων ἄρρητον εἰσήκουσ' ὄπα.
ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.
ΙΠ. οὐκ ἔστ' ἀκούσας δείν' ὅπως σιγήσομαι.
ΤΡ. ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου.
ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἅψει πέπλων;
ΤΡ. ὦ πρός σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.
ΙΠ. τί δ', εἴπερ, ὡς φῄς, μηδὲν εἴρηκας κακόν;
ΤΡ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὅδε.
ΙΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.
ΤΡ. ὦ τέκνον, ὅρκους μηδαμῶς ἀτιμάσῃς.
ΙΠ. ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.
ΤΡ. ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσει;
ΙΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.
ΤΡ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.
ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν

605. **εὐώλενος**: *lit.* beautiful-armed. The second part of the compound is unimportant, as in *εὐπήχεις*, l. 200.

606. **οὐ μὴ—μηδὲ**: consult the Grammars for this construction.

609. **οὐδαμῶς κοινὸς**: *lit.* "by no means common." *i.e.* "it is a confidential communication." (Paley.)

612. Euripides has been much abused for the sentiment supposed to be conveyed in this line. See Paley's note.

614. **ἀπέπτυσα**: sc. *τὸν λόγον*. 1. aor. act. of *ἀποπτύω*.

616. **κίβδηλος**: an adjective properly applied to bad money, counterfeit coin.

γυναῖκας ἐς φῶς ἡλίου κατῴκισας;
εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς
ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
παίδων πρίασθαι σπέρμα, τοῦ τιμήματος
τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
[νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν
μέλλοντες ὄλβον δωμάτων ἐκπίνομεν].
τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
προσθεὶς γὰρ ὁ σπείρας τε κἀκθρέψας πατὴρ
φερνὰς ἀπῴκισ', ὡς ἀπαλλαχθῇ κακοῦ·
ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν
γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
δύστηνος, ὄλβον δωμάτων ὑπεξελών.
ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,
ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
λαβὼν πιέζει τἀγαθῷ τὸ δυστυχές.
ῥᾷστον δ' ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὴς

619. **παρασχέσθαι**: "For them (*βροτούς*, 620) to provide themselves with this.' If the subject had been *θεούς*, he would have said *παρασχεῖν*." Paley.

622. The construction is *ἀλλὰ χρῆν βροτοὺς ἀντιθέντας πριάσθαι.*

626. **ἐκπίνομεν**: 'we drain out, or drink up.' Paley reads *ἐκτείνομεν* 'we lay low, we overthrow.'

634. **ἔχει ἀνάγκην, ὥστε** could have been simply expressed by *ὑπὸ ἀνάγκης*. The sense is: one of two things must happen; he gets good connections, and an unpleasant wife; or a good wife, and worthless connections.

638. *ῥᾷστον (ἐκείνῳ ἐστὶν) ὅτῳ (γυνή ἐστι) τὸ μηδέν, i.e.* it is easiest for him whose wife is a mere nobody.

εὐηθίᾳ κατ' οἶκον ἵδρυται γυνή.
σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
εἴη φρονοῦσα πλεῖον ἢ γυναῖκα χρή.
τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ
γνώμῃ βραχείᾳ μωρίαν ἀφῃρέθη.
χρῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,
ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.
ὡς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κάρα,
λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς·
ἁγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,
εἰς ὦτα κλύζων. πῶς ἂν οὖν εἴην κακός,
ὃς οὐδ' ἀκούσας τοιάδ' ἁγνεύειν δοκῶ;
εὖ δ' ἴσθι, τοὐμόν σ' εὐσεβὲς σώζει, γύναι.
εἰ μὴ γὰρ ὅρκοις θεῶν ἄφρακτος ᾑρέθην,
οὐκ ἄν ποτ' ἔσχον μὴ οὐ τάδ' ἐξειπεῖν πατρί.

641. **χρή**. sc. *φρονεῖν*.

646. **ἄφθογγα δάκη**: acc. after *συγκατοικίζειν*.

647. **ἵν εἶχον**: 'The past tenses of the indicative mood are used in final clauses after *ἵνα*, sometimes *ὡς* and *ὅπως*, to denote that the end or object is dependent upon some unfulfilled condition, and therefore is not or was not attained." Goodwin. Greek Moods and Tenses, §. 44. Thus here the unfulfilled condition is their having beasts instead of men to talk to. If they had beasts instead of men to talk to (which they have not) they would not be able, therefore, as the condition is unfulfilled, so the end is also unfulfilled.

655. How can you call me *κακὸς*, if only hearing things like this makes me feel polluted?

657. *ἄφαρκτος* and *ἄφρακτος* (read in other editions) are one and the same.

658. **οὐκ ἂν ἔσχον (ὥστε) μὴ οὐ**: consult the Grammars.

νῦν δ' ἐκ δόμων μέν, ἔς τ' ἂν ἔκδημος χθονὸς
Θησεύς, ἄπειμι, σῖγα δ' ἕξομεν στόμα.
θεάσομαι δὲ σὺν πατρὸς μολὼν ποδὶ
πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·
τῆς σῆς δὲ τόλμης εἴσομαι γεγευμένος.
ὄλοισθε. μισῶν δ' οὔποτ' ἐμπλησθήσομαι
γυναῖκας, οὐδ' εἴ φησί τίς μ' ἀεὶ λέγειν·
ἀεὶ γὰρ οὖν πώς εἰσι κἀκεῖναι κακαί.
ἢ νύν τις αὐτὰς σωφρονεῖν διδαξάτω,
ἢ κἄμ' ἐάτω ταῖσδ' ἐπεμβαίνειν ἀεί.

ΧΟ. τάλανες ὦ κακοτυχεῖς γυναικῶν πότμοι.
τίνας νῦν τέχνας ἔχομεν ἢ λόγους
σφαλεῖσαι κάθαμμα λύειν λόγου;

ΦΑ. ἐτύχομεν δίκας, ἰὼ γᾶ καὶ φῶς.
πᾶ ποτ' ἐξαλύξω τύχας;
πῶς δὲ πῆμα κρύψω, φίλαι;
τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν
πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων
φανείη; τὸ γὰρ παρ' ἡμῖν πάθος
παρὸν δυσεκπέρατον ἔρχεται βίου.
κακοτυχεστάτα γυναικῶν ἐγώ.

660. **σῖγα**: adverb: to be distinguished from *σίγα* (imperative) 'be silent,' and *σιγᾷ* 'he is silent.' With *ἔκδημος* we must supply *ᾖ*: some read *ἔς τ' ἂν ᾖ 'κδημος.*

661. 'Coming with my father's foot:' i.e. I will go away now, but I will accompany my father when he returns.

665. **λέγειν**: sc. *κακῶς*.

671. **κάθαμμα λύειν λόγου**: a proverbial expression, from the Gordian Knot. 'To loose the knot of words' probably = to overcome the difficulty in which we are placed by what he (Hippolytus) has just said, or perhaps simply 'to solve the knotty point of argument' i.e. 'what resolution we are to come to.'

678. **βίου**: the Scholiast takes this after *πάθος*; Monk would make it depend on *δυσεκπέρατον*.

ΧΟ. φεῦ φεῦ. πέπρακται, κοὐ κατώρθωται τέχναι,
δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
οἷ' εἰργάσω με. Ζεύς σ' ὁ γεννήτωρ ἐμὸς
πρόρριζον ἐκτρίψειεν, οὐτάσας πυρί.
οὐκ εἶπον, οὐ σῆς προὐνοησάμην φρενός,
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;
σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς
θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
οὗτος γὰρ ὀργῇ ξυντεθηγμένος φρένας
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἁμαρτίας,
πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.
ὄλοιο καὶ σὺ χὥστις ἄκοντας φίλους
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡ. δέσποιν', ἔχεις μὲν τἀμὰ μέμψασθαι κακά·
τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·
ἔχω δὲ κἀγὼ πρὸς τάδ', εἰ δέξει, λέγειν.
ἔθρεψά σ', εὔνους τ' εἰμί· τῆς νόσου δέ σοι
ζητοῦσα φάρμαχ' εὗρον οὐχ ἁβουλόμην.
εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν·
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑ. ἦ γὰρ δίκαια ταῦτα κἀξαρκοῦντά μοι,
τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις;

684. **πρόῤῥιζον**: *lit.* root and branch. *i. e.* utterly. Monk quotes Æn. XI. 394. Evandri totam cum stripe videbit procubuisse domum.

699. **ἁβουλόμην** = ἃ ἐβουλόμην.

701. According as things turn out, we get the reputation of wisdom or folly.

703. **συγχωρεῖν λόγοις**: to be taken differently from l. 299: there it was 'to agree to:' here, according to Liddell and Scott, and Paley, it is 'to argue the point, to bandy words.'

ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ·
ἀλλ' ἔστι κἀκ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς
παρῄνεσάς μοι κἀπεχείρησας κακά.
ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαυτῆς πέρι
φρόντιζ'· ἐγὼ γὰρ τἀμὰ θήσομαι καλῶς.
ὑμεῖς δὲ, παῖδες εὐγενεῖς Τροιζήνιαι,
τοσόνδε μοι παράσχετ' ἐξαιτουμένῃ,
σιγῇ καλύψαθ' ἁνθάδ' εἰσηκούσατε.

ΧΟ. ὄμνυμι σεμνὴν Ἄρτεμιν, Διὸς κόρην,
μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.

ΦΑ. καλῶς ἔλεξας. ἓν δὲ προτρέπουσ' ἐγὼ
εὕρημα δή τι τῆσδε συμφορᾶς ἔχω,
ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
αὐτή τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,
οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι
αἰσχροῖς ἐπ' ἔργοις οὕνεκα ψυχῆς μιᾶς.

ΧΟ. μέλλεις δὲ δή τί δρᾶν ἀνήκεστον κακόν;

ΦΑ. θανεῖν· ὅπως δὲ, τοῦτ' ἐγὼ βουλεύσομαι.

ΧΟ. εὔφημος ἴσθι.

ΦΑ. καὶ σύ γ' εὖ με νουθέτει.
ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με,

706. **παῦσαι**: Aor. 1. mid. imperative of *παύω*, 'cease.'

715. **προτρέπουσα**: explained by the Scholiast as *ζητοῦσα καὶ ἐξερευνῶσα* *i. e.* by searching and enquiring. Paley reads *προστρέπουσα*, understanding *τὸν νοῦν*, *i. e.* giving attention to it.

721. **ψυχῆς μιᾶς** *i. e.* her own, referring to her intention of hanging herself.

724. **εὔφημος ἴσθι** = favete linguis in Horace: 'preserve a respectful attention, be quiet.'

ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ
τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.
ἀτὰρ κακόν γε χἀτέρῳ γενήσομαι
θανοῦσ', ἵν' εἰδῇ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.

ΧΟ. ἠλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,
ἵνα με πτεροῦσσαν ὄρνιν
θεὸς εἰνὶ ποταναῖς ἀγέλαις θείη.
ἀρθείην δ' ἐπὶ πόντιον
κῦμα τᾶς Ἀδριηνᾶς
ἀκτᾶς Ἠριδανοῦ θ' ὕδωρ·
ἔνθα πορφύρεον σταλάσσουσ'
εἰς οἶδμα πατρὸς τριτάλαιναι
κόραι Φαέθοντος οἴκτῳ δακρύων
τὰς ἠλεκτροφαεῖς αὐγάς.
Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν
ἀνύσαιμι τᾶν ἀοιδῶν.
ἵν' ὁ ποντομέδων πορφυρέας λίμνας
ναύταις οὐκέθ' ὁδὸν νέμει,

727. **ἔρωτος**: gen. after the verb ἡσσηθήσομαι, following the construction of the comparative adjective ἥσσων τινος, inferior to any one.

728. **χἀτέρῳ** = καὶ ἑτέρῳ, sc. Hippolytus.

732. **ἠλίβατος**: two etymologies are given for this word (1) ἥλιος, βαίνω: so high that only the sun can reach there (2) ἀλιταίνω, βαίνω: a place which you fail in getting to.

737. **Ἠριδανὸς**: probably the River Po; cf. Fluviorum rex Eridanus (Virgil.)

740. For the story of the sisters of Phaethon see Classical Dictionary, as also for the Hesperides and their golden apples, and Atlas cf. Milton Comus.

Hesperus and his daughters three,
That sing around the golden tree.

743. **ἀνύσαιμι**: 'may I accomplish my journey, make my way to.'

744, 5. Sailors cannot get there in ships.

σεμνὸν τέρμονα κύρων
οὐρανοῦ, τὸν Ἄτλας ἔχει,
κρῆναί τ' ἀμβρόσιαι χέονται
Ζηνὸς μελάθρων παρὰ κοίταις,
ἵν' ὀλβιόδωρος αὔξει ζαθέα
χθὼν εὐδαιμονίαν θεοῖς.
ὦ λευκόπτερε Κρησία
πορθμίς, ἃ διὰ πόντιον
κῦμ' ἀλίκτυπον ἅλμας
ἐπόρευσας ἐμὰν ἄνασσαν
ὀλβίων ἀπ' οἴκων,
κακονυμφοτάταν ὄνασιν.
ἦ γὰρ ἀπ' ἀμφοτέρων ἢ
Κρησίας ἐκ γᾶς δύσορνις ἔπτατο κλεινὰς Ἀθάνας,
Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμά-
χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν. [των ἀρ-
ἀνθ' ὧν οὐχ ὁσίων ἐρώ-
των δεινᾷ φρένας Ἀφροδί-

746. The text has *κύρων*, which will govern *σεμνὸν τέρμονα*, and agree with *ὁ ποντομέδων* (i. e. Neptune i. e. the sea): 'reaching the boundary of heaven' implying that sea and sky met. Monk has *ναίων* 'inhabiting.' Paley has *κύρειν*, which will be connected with what goes before: 'Neptune does not allow a path to sailors, so that *they* should reach the boundary of heaven.

747. Atlas was supposed to hold up the heavens on his shoulders.

752. Addressing the boat that conveyed Phædra to Athens.

757. **κακονυμφοτάταν ὄνασιν**: Accusative in general apposition to the sense of the whole, implying the result of her journey.

758. **ἀμφοτέρων** i. e. Crete and Athens.

759. **δύσορνις**: 'with evil omen' cf. mala avi in the same sense in Horace, and the use of *οἰωνὸς* in Greek for an omen.

ἔπτατο: 2 aor. of *πέτομαι*: the nominative is *πορθμίς*, 'the bark' which bore Phædra.

761. **Μουνύχου**: i. e. of Munychus, the person who gave his name to the port called after him Munychia.

τας νόσῳ κατεκλάσθη·
χαλεπᾷ δ' ὑπέραντλος οὖσα
ξυμφορᾷ, τεράμνων
ἀπὸ νυμφιδίων κρεμαστὸν
ἅψεται ἀμφὶ βρόχον
λευκᾷ καθαρμόζουσα δείρᾳ, δαίμονα στυγνὸν καταιδεσθεῖσα, τάν τ' εὔδοξον ἀνθαιρουμένα φήμαν, ἀπαλσουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. [λάσ-

ΑΓΓΕΛΟΣ.

ἰοὺ ἰού.
βοηδρομεῖτε πάντες οἱ πέλας δόμων.
ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.

ΧΟ. φεῦ φεῦ, πέπρακται· βασιλὶς οὐκέτ' ἔστι δὴ
γυνή, κρεμαστοῖς ἐν βρόχοις ἠρτημένη.

ΑΓ. οὐ σπεύσετ'; οὐκ οἴσει τις ἀμφιδέξιον
σίδηρον, ᾧ τόδ' ἅμμα λύσομεν δέρης;

ΗΜΙΧΟΡΙΟΝ.

φίλαι, τί δρῶμεν; ἦ δοκεῖ περᾶν δόμους,
λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;

ΗΜ. τί δ'; οὐ πάρεισι πρόσπολοι νεανίαι;

765. **ὑπέραντλος**: applied to a ship when over-full of water in the hold (ἄντλος) so here as it were, 'swamped by calamity.' cf. the verb ἐξαντλεῖν which liter lly means 'to pump water out of the hold' used in the sense of enduring a misfortune to the end, draining it to the dregs, like exhaurire.

770. **ἀμφὶ** goes with λευκᾷ δείρᾳ, βροχὸν being accusative after ἅψεται.

776. The messenger enters with the news of Phædra's death; Theseus comes on the stage at l. 790, having returned from his journey, and enquires what the meaning of their lamentation is.

778. **οὐκ ἔστι** 'exists no longer, is no more.'

τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.
ΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.
πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.
ΧΟ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.
ἤδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δή.

ΘΗΣΕΥΣ.

γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή;
ἠχὼ βαρεῖα προσπόλων μ' ἀφίκετο.
οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
μῶν Πιτθέως τι γῆρας εἴργασται νέον;
πρόσω μὲν ἤδη βίοτος, ἀλλ' ὅμως ἔτ' ἂν
λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.
ΧΟ. οὐκ ἐς γέροντας ἥδε σοι τείνει τύχη,
Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.
ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;
ΧΟ. ζῶσιν, θανούσης μητρὸς ὡς ἄλγιστά σοι.
ΘΗ. τί φῄς; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;

785. We may only involve ourselves in dangers if we shew ourselves officious. *τὸ πολλὰ πράσσειν* is to be meddlesome or a busy-body.

787. **οἰκουρος** was one who was left to guard the house (in this case Phædra) and *οἰκούρημα* expresses the taking care of it: 'bitterly has she kept house.'

792. A *θεωρὸς* was a person who went as a sacred messenger to consult the oracle; he means that it bodes ill-luck your not coming to welcome me with cheerful faces as was the established custom.

794. **Πιτθέως γῆρας**: *lit.* the old age of Pittheus. i. e. the aged Pittheus: cf. *ἲς Τηλεμάχοιο* 'the strong Telemachus', *βίη Ἡρακλῆος* 'the mighty Hercules.' **νέον**: *lit.* anything new: often in the sense of a misfortune.

795, 6. **πρόσω**: far advanced. Old as he is, it would be a shock to me if I heard of his death.

797. **οὐ τείνει ἐς γέροντας**: *lit.* does not extend to old men i. e. has nothing to do with them.

ΧΟ. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.
ΘΗ. λύπῃ παχνωθεῖσ', ἢ 'πὸ συμφορᾶς τίνος;
ΧΟ. τοσοῦτον ἴσμεν· ἄρτι γὰρ κἀγὼ δόμοις,
Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια.
ΘΗ. αἰαῖ· τί δῆτα τοῖσδ' ἀνέστεμμαι κάρα
πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν;
χαλᾶτε κλῇθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἁρμούς, ὡς ἴδω πικρὰν θέαν
γυναικός, ἥ με κατθανοῦσ' ἀπώλεσεν.
ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν· ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'
ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς πάλαισμα μελέας.
τίς ἄρα σάν, τάλαιν', ἀμαυροῖ ζόαν;
ΘΗ. ὤμοι ἐγὼ πόνων· ἔπαθον, ὦ τάλας,
τὰ μάκιστ' ἐμῶν κακῶν. ὦ τύχα,
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός.
κατακονὰ μὲν οὖν ἀβίοτος βίου·
κακῶν δ', ὦ τάλας, πέλαγος εἰσορῶ

809. Observe θέα, "a sight," but θεὰ "a goddess,"

812. **συγχέαι** 1. aor. inf. act. of *συγχέω*. '*lit.* to pour or huddle together, to confuse' and so to throw into trouble, to ruin.

815. **πάλαισμα**: *lit.* a bout in wrestling. The Scholiast says it is used in reference to the manner of Phædra's death, in accordance with the practice of wrestlers catching one another round the neck and half throttling themselves. (*οἱ οἱονεὶ πνίγουσιν ἑαυτούς*).

818. **μάκιστα**: Doric for *μήκιστα*, superlative of *μακρός*.

821. *κατακονὰ*: Liddell and Scott derive the word from *κατακαίνω* (to kill): the Scholiast apparently derived it from the wearing away steel by whetting it. The meaning seems to be "destruction," from whatever derived.

822. *κακῶν πέλαγος*: cf. Hamlet: or to take arms against a sea of troubles.

τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,
μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν,
βαρύποτμον, γύναι, προσαυδῶν τύχω;
ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.
πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων
ἀμπλακίαισι τῶν πάροιθέν τινος.

ΧΟ. οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῳ κακά,
πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος.

ΘΗ. τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας
μετοικεῖν σκότῳ θανὼν ὁ τλάμων,
τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
τίνος δὴ κλύω πόθεν θανάσιμος
τύχα σὰν ἔβα, γύναι, καρδίαν;
εἴποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν;
ὤμοι μοι σέθεν μέλεος, οἷον εἶδον ἄλγος δόμων,
οὐ τλητὸν οὐδὲ ῥητόν· ἀλλ' ἀπωλόμην·
ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.

ΧΟ. ἔλιπες ἔλιπες, ὦ φίλα

826. **τύχω**: with *προσαυδῶν*, apparently in the meaning of 'what shall I be right (or hit the mark) in calling?' We must supply something similar after *τίνα λόγον* in the preceding member of the sentence, as *εἰπὼν τύχω*.

831, 2. I suppose I am paying for the sins of my ancestors.

835. You are not the only man who has lost his wife.

837. **μετοικεῖν**: to change (*μετὰ*) my abode, and inhabit *τὸ κατὰ γᾶς κνέφας* instead of this earth.

839. **κατέφθισο**: 2 sing. plupf. pass. from a verb *καταφθίω* = *καταφθίνω*.

γυναικῶν ἀρίστα θ' ὁπόσας ἐφορᾷ
φέγγος ἀελίου τε καὶ
νυκτὸς ἀστερωπὸς σελάνα.
ἰὼ τάλας ὅσον κακὸν ἔχει δόμος. [τύχᾳ· 853, 4
δάκρυσί μου βλέφαρα καταχυθέντα τέγγεται σᾷ
τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.

ΘΗ. ἔα ἔα·
τί δή ποθ' ἥδε δέλτος ἐκ φίλης χερὸς
ἠρτημένη θέλει τι σημῆναι νέον;
ἀλλ' ἦ λέχους μοι καὶ τέκνων ἐπιστολὰς
ἔγραψεν ἡ δύστηνος ἐξαιτουμένη;
θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως
οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.
καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
ἴδω τί λέξαι δέλτος ἥδε μοι θέλει.

ΧΟ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν ἀβίοτος βίου
τύχα πρὸς τὸ κρανθὲν εἴη τυχεῖν.
ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.
ὦ δαῖμον, εἴ πως ἔστι, μὴ σφήλῃς δόμους.
αἰτουμένης δὲ κλῦθί μου· πρὸς γάρ τινος

855. **τὸ ἐπὶ τῷδε πῆμα**: i.e. the finding of the letter by Theseus in which Phædra accuses Hippolytus.

858. **λέχους...τέκνων**: gen. of respect.

Dindorf, as in the text, places the note of interrogation after, thereby introducing a second *τι* (indefinite). Mr. Paley therefore puts the note of interrogation at *δέλτος*, and a full stop at *νέον*: 'what means this letter? hanging from her dear hand it would signify something new.'

863. **προσσαίνειν**: in its original signification used of dogs wag-

οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.
ΘΗ. οἴμοι. τόδ' οἷον ἄλλο πρὸς κακῷ κακόν,
οὐ τλητὸν οὐδὲ λεκτόν, ὦ τάλας ἐγώ.
ΧΟ. τί χρῆμα, λέξον, εἴ τί μοι λόγου μέτα.
ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω
βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι
οἷον οἷον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τλάμων.
ΧΟ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις
καθέξω δυσεκπέρατον ὀλοὸν
ὀλοὸν κακόν· πόλις πόλις.
Ἱππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν
βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.
ἀλλ', ὦ πάτερ Πόσειδον, ἃς ἐμοί ποτε
ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
τήνδ', εἴπερ ἡμῖν ὤπασας σαφεῖς ἀράς.
ΧΟ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
γνώσει γὰρ αὖθις ἀμπλακών. ἐμοὶ πιθοῦ.
ΘΗ. οὐκ ἔστι. καὶ πρός γ' ἐξελῶ σφε τῆσδε γῆς,
δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·

ging their tails: so to fawn upon, and thence to welcome, greet.

873. **οἰωνὸν**: *lit.* a bird; here in the sense of 'omen': cf. the use of mala avis in Horace.

876. **μέτα = μέτεστι** as is shewn by the accent.

882. **στόματος ἐν πύλαις**: *lit.* in the gates of the mouth: cf. the Homeric *ἕρκος ὀδόντων*, the mouth being regarded as a barrier or gate through which the words have to pass.

888. **κατέργασαι**: 1 aor. mid. imperative of *κατεργάζομαι*.

891. **ἀπεύχεσθαι** = deprecari, is 'to pray off or back' *i. e.* to wish that a thing which one has prayed for may not happen, to recant a prayer.

893. **σφε** = *αὐτόν*.

894. **θατέρᾳ** = *τῇ ἑτέρᾳ*.

ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἅιδου δόμους
θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.
ΧΟ. καὶ μὴν ὅδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα,
Ἱππόλυτος· ὀργῆς δ' ἐξανεὶς κακῆς, ἄναξ
Θησεῦ, τὸ λῷστον σοῖσι βούλευσαι δόμοις.
ΙΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧτινι στένεις
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.
ἔα, τί χρῆμα; σὴν δάμαρθ' ὁρῶ, πάτερ,
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἣν ἀρτίως ἔλειπον, ἣ φάος τόδε
οὔπω χρόνον παλαιὸν εἰσεδέρκετο.
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.
σιγᾷς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·
ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν
κἀν τοῖς κακοῖσι λίχνος οὖσ' ἁλίσκεται.
οὐ μὴν φίλους γε, κἄτι μᾶλλον ἢ φίλους,
κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.
ΘΗ. ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε
καὶ πάντα μηχανᾶσθε κἀξευρίσκετε,
ἓν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς;

898. **ἀντλήσει**: *lit.* to pump or bale bilge-water out of the hold (**ἄντλος**) of a vessel: here used in the sense of 'passing, spending one's existence.' Monk compares ÆN. IV. 14. bella exhausta.

ΙΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.
ΘΗ. φεῦ· χρῆν βροτοῖσι τῶν φίλων τεκμήριον
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθής ἐστιν ὅς τε μὴ φίλος,
δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,
ὡς ἡ φρονοῦσα τἄδικ' ἐξηλέγχετο
πρὸς τῆς δικαίας· κοὐκ ἂν ἠπατώμεθα.
ΙΠ. ἀλλ' ἦ τις ἐς σὸν οὖς με διαβαλὼν ἔχει
φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;
ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με
λόγοι παραλλάσσοντες ἔξεδροι φρενῶν.
ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός;
τί τέρμα τόλμης καὶ θράσους γενήσεται;
εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,
ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ
ἄλλην δεήσει γαῖαν, ἣ χωρήσεται
τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγὼς
ᾔσχυνε τἀμὰ λέκτρα, κἀξελέγχεται
πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὤν.

921. **σοφιστὴν**: for the meaning of this word consult Grote's History of Greece, ch. 67.

930. **ὡς** 'in which case.' cf. l. 647.

938—942. If wickedness and vice increase much more, a new world will be wanted to hold all the wicked.

δεῖξον δ', ἐπειδή γ' ἐς μίασμ' ἐλήλυθας,
τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
σὺ δὴ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ,
σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγὼ,
θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς·
ἐπεί γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ
φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
τέθνηκεν ἥδε· τοῦτό σ' ἐκσώσειν δοκεῖς;
ἐν τῷδ' ἁλίσκει πλεῖστον, ὦ κάκιστε σύ.
ποῖοι γὰρ ὅρκοι κρείσσονες, τίνες λόγοι
τῆσδ' ἂν γένοιντ' ἄν, ὥστε σ' αἰτίαν φυγεῖν;
μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
τοῖς γνησίοισι πολέμιον πεφυκέναι·
κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
εἰ δυσμενείᾳ σῇ τὰ φίλτατ' ὤλεσεν.

948, 9. **σὺ**: emphatic and ironical.

950, 1. *i. e.* If I believed your boasts, it would be an insult to the gods, as implying they were foolish enough to associate with a person like yourself.

952. **νυν**: enclitic and a short syllable, to be distinguished from **νῦν**, 'now.' It is weaker in form and meaning than the latter.

ἄψυχος βορὰ: referring to the Pythagoreans, who did not eat meat.

953. **καπηλεύειν**: is properly to exercise the trade of a *κάπηλος*, 'to be a retail-dealer.' In Æsch. S. c. T. 545. we have the phrase *καπηλεύειν μάχην*, which means 'to make a petty trade of war.' Here it appears to mean 'cheat and get over men.'

954. **καπνοὶ**: *lit.* smokes: so, trifles.

965. **τὰ φίλτατα**: *i. e.* life.

ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
γυναιξὶ δ' ἐμπέφυκεν· οἶδ' ἐγὼ νέους
οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
ὅταν ταράξῃ Κύπρις ἡβῶσαν φρένα·
τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.
νῦν οὖν τί ταῦτα σοῖς ἁμιλλῶμαι λόγοις,
νεκροῦ παρόντος μάρτυρος σαφεστάτου;
ἔξερρε γαίας τῆσδ' ὅσον τάχος φυγάς,
καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς
μήτ' εἰς ὅρους γῆς ἧς ἐμὸν κρατεῖ δόρυ.
εἰ γὰρ παθών γε σοῦ τάδ' ἡσσηθήσομαι
οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ
κτανεῖν ἑαυτὸν, ἀλλὰ κομπάζειν μάτην,
οὐδ' αἱ θαλάσσης ξύννομοι Σκειρωνίδες
φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.

ΧΟ. οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα
θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

ΙΠ. πάτερ, μένος μὲν ξύστασίς τε σῶν φρενῶν
δεινή· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.
ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
εἰς ἥλικας δὲ κὠλίγους σοφώτερος.
ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.

966. **ἔνι** = ἔνεστι.

975. *ὅρος* (masc.) = a boundary. *ὄρος* (neuter) a mountain.

977. *Sinis* and *Sciron* were slain by Theseus: for the stories consult Classical Dictionary.

979. **σύννομοι**: "near:" *lit.* pasturing together.

983. **ξύστασις**: *lit.* drawing together, here used of the contraction of the mind under emotional circumstances.

ὅμως δ' ἀνάγκη, ξυμφορᾶς ἀφιγμένης,
γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν
ὅθεν μ' ἐπῆλθες πρῶτον ὡς διαφθερῶν,
κοὐκ ἀντιλέξοντ'. εἰσορᾷς φάος τόδε
καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
οὐδ' ἢν σὺ μὴ φῇς, σωφρονέστερος γεγώς.
ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
φίλοις τε χρῆσθαι, μἀδικεῖν πειρωμένοις,
ἀλλ' οἷσιν αἰδὼς μήτ' ἐπαγγέλλειν κακὰ
μήτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
οὐκ ἐγγελαστὴς τῶν ὁμιλούντων, πάτερ,
ἀλλ' αὑτὸς οὐ παροῦσι κἀγγὺς ὢν φίλοις.
ἑνὸς δ' ἄθικτος, ᾧ με νῦν ἑλεῖν δοκεῖς·
λέχους γὰρ ἐς τόδ' ἡμέρας ἁγνὸν δέμας.
οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων
γραφῇ τε λεύσσων· οὐδὲ ταῦτα γὰρ σκοπεῖν
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
καὶ δὴ τὸ σῶφρον τοὐμὸν οὐ πείθει σ' ἴσως·
δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.
πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμον
ἔγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;
μάταιος ἆρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.
ἀλλ' ὡς τυραννεῖν ἡδὺ τοῖσι σώφροσιν·

997. **χρῆσθαι**: like the Latin *uti*, has the sense of 'associating.'

1008. If you disbelieve in my professions of modesty, you must produce some satisfactory reasons to account for my attempting the honour of Phædra.

1012. **μὲν οὖν** may generally be taken in the sense of 'nay rather' as correcting a previous statement.

οὐδαμοῦ φρενῶν: *lit.* no where in my mind, *i. e.* out of my senses.

1013. **ἀλλά**: introducing a supposed objection 'but you will say,'

ἥκιστά γ', εἰ μὴ τὰς φρένας διέφθορε
θνητῶν ὅσοισιν ἁνδάνει μοναρχία.
ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος
ξὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν
κρείσσω δίδωσι τῆς τυραννίδος χάριν.
ἓν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἷός εἰμ' ἐγώ,
καὶ τῆσδ' ὁρώσης φέγγος ἠγωνιζόμην,
ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιών.
νῦν δ' ὅρκιόν σοι Ζῆνα καὶ πέδον χθονὸς
ὄμνυμι τῶν σῶν μήποθ' ἅψασθαι γάμων,
μηδ' ἂν θελῆσαι, μηδ' ἂν ἔννοιαν λαβεῖν.
ἦ τἄρ' ὀλοίμην ἀκλεὴς, ἀνώνυμος,
ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ.
εἰ δ' ἥδε δειμαίνουσ' ἀπώλεσεν βίον
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.

cf. at enim so frequent in speeches of Cicero.

1017. Observe that it is πρῶτος and not πρῶτον; it is therefore adjectival, not adverbial: 'I should like to gain the first place at the Hellenic games,' not 'in the first place I should like to conquer in the Hellenic games.'

1019. Another reading is πράσσειν γὰρ εὖ πάρεστι. If we have πράσσειν τε γὰρ πάρεστι, as Dindorf, it is interpreted as *res civiles tractare, in republica versari*, 'to be employed in the management of state affairs: the sense then will be: 'although only *second* (δεύτερος) in the state, one will have almost as much share in political affairs, without the danger that attends the highest post.

1033. He is bound to secrecy by the nurse, and he cannot break his oath.

ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα.
ΧΟ. ἀρκοῦσαν εἶπας αἰτίας ἀποστροφήν,
ὅρκους παρασχών, πίστιν οὐ σμικράν, θεῶν·
ΘΗ. ἆρ' οὐκ ἐπῳδὸς καὶ γόης πέφυκ' ὅδε,
ὃς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
ψυχὴν κρατήσειν τὸν τεκόντ' ἀτιμάσας;
ΙΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
ἔκτεινά τοί σ' ἄν, κοὐ φυγαῖς ἐζημίουν,
εἴπερ γυναικὸς ἠξίους ἐμῆς θιγεῖν.
ΘΗ. ὡς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ,
ὥσπερ σὺ σαυτῷ τόνδε προὔθηκας νόμον·
ταχὺς γὰρ Ἅιδης ῥᾷστος ἀνδρὶ δυστυχεῖ.
ἀλλ' ἐκ πατρῴας φυγὰς ἀλητεύων χθονὸς
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
μισθὸς γάρ οὗτος ἐστιν ἀνδρὶ δυσσεβεῖ.
ΙΠ. οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον
δέξει καθ' ἡμῶν, ἀλλά μ' ἐξελᾷς χθονός;
ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαντικῶν,
εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κάρα.
ΙΠ. οὐδ' ὅρκον οὐδὲ πίστιν οὐδὲ μάντεων

1034, 5. There is a play on the two meanings of *σωφρωνεῖν*, (1) to be prudent, (2) to be chaste. 'She showed wisdom though she was not able to be chaste, but I, though possessed of chastity, did not make a wise use of it, it has not proved much good to me.

1045. Theseus says that a speedy death is not sufficient punishment; he shall drag out a miserable existence in exile in a foreign land.

1051. Will you not wait to see if Time will bring the real circumstances of the case to light?

ἐξελᾷς: fut. act. of *ἐξελαύνω*, *ἐξελα (σ) ω*, *ἐξελάω*, *ἐξελῶ*.

φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;
ΘΗ. ἡ δέλτος ἥδε κλῆρον οὐ δεδεγμένη
κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα
φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.
ΙΠ. ὦ θεοί, τί δῆτα τοὐμὸν οὐ λύω στόμα,
ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι ;
οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὕς με δεῖ,
μάτην δ' ἂν ὅρκους συγχέαιμ' οὓς ὤμοσα.
ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
οὐκ εἶ πατρῴας ἐκτὸς ὡς τάχιστα γῆς ;
ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέψομαι ; τίνος ξένων
δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγών ;
ΘΗ. ὅστις γυναικῶν λυμεῶνας ἥδεται
ξένους κομίζων καὶ ξυνοικουροὺς κακῶν.
ΙΠ. αἰαῖ· πρὸς ἧπαρ δακρύων τ' ἐγγὺς τόδε,
εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.
ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,
ὅτ' ἐς πατρῴαν ἄλοχον ὑβρίζειν ἔτλης.
ΙΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ.
ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις σαφῶς·
τὸ δ' ἔργον οὐ λέγον σε μηνύει κακόν.
ΙΠ. φεῦ·
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οἷα πάσχομεν κακά.

1059. **ὄρνις** : accusative plural.

1076, 7. If you appeal to witnesses that cannot speak, (as you do when you appeal to the house itself to bear witness in your favour) the death of Phædra and the letter bear witness against you; and they are *μάρτυρες ἄφωνοι*.

1079. **ὡς** : 'in which case :' cf. 930.

ΘΗ. πολλῷ γε μᾶλλον σαυτὸν ἤσκησας σέβειν
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὤν.
ΙΠ. ὦ δυστάλαινα μῆτερ, ὦ πικραὶ γοναί.
μηδείς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
ΘΗ. οὐχ ἕλξετ' αὐτὸν, δμῶες; οὐκ ἀκούετε
πάλαι ξενοῦσθαι τόνδε προὐννέποντά με;
ΙΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτὸς, εἴ σοι θυμὸς, ἐξώθει χθονός.
ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
ΙΠ. ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ.
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη,
σύνθακε, συγκύναγε, φευξόμεσθα δὴ
κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον,
ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες.
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
ὡς οὔποτ' ἄλλον ἄνδρα σωφρονέστερον
ὄψεσθε, κεἰ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.
ΧΟ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ,
λύπας παραιρεῖ· ξύνεσιν δέ τιν' ἐλπίδι κεύθων

1081. **τοὺς τεκόντας ὅσια δρᾶν**: δρᾶν takes the double accusative, as in δρᾶν τινα κακὰ, 'to do harm to a person.'

1086. **κλαίων**: *lit.* weeping, *i.e.* to his cost, no one shall lay hands on me with impunity.

1103. **λύπας**: taken as accusative plural by some, as genitive singular by others, (takes away from our sorrow, *i. e.* relieves us of a part of it.

λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσων·
ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
μετὰ δ' ἵσταται ἀνδράσιν αἰὼν
πολυπλάνητος ἀεί.
εἴθε μοι εὐξαμένᾳ θεόθεν τάδε μοῖρα παράσχοι,
τύχαν μετ' ὄλβου καὶ ἀκήρατον ἄλγεσι θυμόν·
δόξα δὲ μήτ' ἀτρεκὴς μήτ' αὖ παράσημος ἐνείη·
ῥᾴδια δ' ἤθεα τὸν αὔριον
μεταβαλλομένα χρόνον ἀεὶ
βίον ξυνευτυχοίην.
οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, τὰ παρ' ἐλπίδα λεύσσων,
ἐπεὶ τὸν Ἑλλανίας
φανερώτατον ἀστέρ' Ἀθάνας
εἴδομεν εἴδομεν ἐκ πατρὸς ὀργᾶς
ἄλλαν ἐπ' αἶαν ἱέμενον.
ὦ ψάμαθοι πολιήτιδος ἀκτᾶς
δρυμός τ' ὄρειος, ὅθι κυνῶν
ὠκυπόδων μέτα θῆρας ἔναιρεν
Δίκτυνναν ἀμφὶ σεμνάν.
οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει
τὸν ἀμφὶ Λίμνας τρόχον

1114. **παράσημος**: 'counterfeit:' like κίβδηλος and παρακόπτω, properly applied to coin.

1125. **ἵημι**: 'I send:' ἵεμαι, I send myself, *i. e.* I start. The tenses of this verb should be learnt and remembered.

1130. Dictynna was the Cretan name of Artemis or Diana.

1133. If we have κατέχων ποδὶ γύμναδος ἵππου, Mr. Paley says the meaning will be 'occupying the course round Limna with the foot of the exercising horse.' If we have γύμναδας ἵππους, τρόχον will not be governed by κατέχων, but will be the accusative denoting the course which is traversed, over the course round Limna; and then κατέχων will be 'restraining with the foot,' *i. e.* pulling in by setting the feet firmly against the front of the cha-

κατέχων ποδὶ γυμνάδος ἵππου.
μοῦσα δ' ἄϋπνος ὑπ' ἄντυγι χορδᾶν
λήξει πατρῷον ἀνὰ δόμον·
ἀστέφανοι δὲ κόρας ἀνάπαυλαι
Λατοῦς βαθεῖαν ἀνὰ χλόαν·
νυμφιδίων δ' ἀπόλωλε φυγᾷ σᾷ
λέκτρων ἅμιλλα κούραις.
ἐγὼ δὲ σᾷ δυστυχίᾳ δάκρυσι διοίσω
πότμον ἄποτμον· ὦ τάλαινα
μᾶτερ, ἔτεκες ἀνόνατα·
φεῦ φεῦ,
μανίω θεοῖσιν·
ἰὼ ἰὼ συζυγίαι Χάριτες,
τί τὸν τάλαν' ἐκ πατρίας γᾶς
τὸν οὐδὲν ἄτας αἴτιον πέμπετε τῶνδ' ἀπ' οἴκων;
καὶ μὴν ὀπαδὸν Ἱππολύτου τόνδ' εἰσορῶ
σπουδῇ σκυθρωπὸν πρὸς δόμους ὁρμώμενον.

ΕΞΑΓΓΕΛΟΣ.

ΕΞ. ποῖ γῆς ἄνακτα τῆσδε Θησέα μολὼν
εὕροιμ' ἄν, ὦ γυναῖκες; εἴπερ ἴστ', ἐμοὶ
σημήνατ'· ἆρα τῶνδε δωμάτων ἔσω;
ΧΟ. ὅδ' αὐτὸς ἔξω δωμάτων πορεύεται.
ΕΞ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον

riot. (Paley), and we shall translate 'restraining with the foot the exercising horses over the course round Limna.'

1142. The first dative denotes the reason, the second the manner or instrument: 'by reason of thy misfortune I will endure with tears.'

1145. **ἀνόνατα**: neut. plur. used adverbially.

1155. **ἔσω**: might be taken three ways, (1) supply *μολών*, and make it nominative to *εὕροιμ' ἄν*. (2) supply *ὄντα*, agreeing with *Θησέα* (3) supply *ἐστι*: 'is he within the house?'

σοὶ καὶ πολίταις οἵ τ' Ἀθηναίων πόλιν
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.
ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;
ΕΞ. Ἱππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.
ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος,
ὅτου κατῄσχυν' ἄλοχον ὡς πατρὸς βίᾳ;
ΕΞ. οἰκεῖος αὐτὸν ὤλεσ' ἁρμάτων ὄχος,
ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῷ πατρὶ
πόντου κρέοντι παιδὸς ἠράσω πέρι.
ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατὴρ
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων.
πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;
ΕΞ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων
ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
Ἱππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
ὁ δ' ἦλθε ταυτὸν δακρύων ἔχων μέλος
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους

1163. **ἐπὶ σμικρᾶς ῥοπῆς**: *lit.* on a small balance, ῥοπή being the turn of the scale, and so the critical moment: so the verse means that Hippolytus is all but dead.

1164. This use of διὰ with the gen. and verbs similar to ἀφικνεῖσθαι is not uncommon, as διὰ φόβου ἐλθεῖν, δι' ὀργῆς ἐλθεῖν τινι 'to be angry with any body.'

1169. **ἄρα**: 'then, as it turns out.' How truly has the event shown you to be my father.

1171. **καὶ πῶς**: introduces an objection, πῶς καὶ merely emphasises the sentence: '*how* he died, tell me.'

φίλων ἅμ' ἔστειχ' ἡλίκων ὁμήγυρις.
χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων,
τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.
ἐντύναθ' ἵππους ἅρμασι ζυγηφόρους,
δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἥδε μοι.
τοὐνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,
καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
αὐταῖσιν ἀρβύλαισιν ἁρμόσας πόδα.
καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας,
Ζεῦ, μηκέτ' εἴην, εἰ κακὸς πέφυκ' ἀνήρ·
αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ
ἤτοι θανόντας ἢ φάος δεδορκότας.
κἀν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβὼν
πώλοις ὁμαρτῇ· πρόσπολοι δ' ἐφ' ἅρματος
πέλας χαλινῶν εἱπόμεσθα δεσπότῃ
τὴν εὐθὺς Ἄργους κἀπιδαυρίας ὁδόν.
ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
ἀκτή τίς ἐστι τοὐπέκεινα τῆσδε γῆς,
πρὸς πόντον ἤδη κειμένη Σαρωνικόν.
ἔνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς
βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν·
ὀρθὸν δὲ κρᾶτ' ἔστησαν οὖς τ' εἰς οὐρανὸν

1189. **αὐταῖσιν ἀρβύλαισιν**: *lit.* with the boots themselves. A very common idiom, which may perhaps be best translated by 'boots and all.'

1195. **ὁμαρτῇ**: an adverb.

1196. **εἱπόμεσθα**: imperfect, not second aorist of *ἕπομαι*, which would be *ἑσπόμεσθα*.

1203. **ἔστησαν**: the first aorist of *ἵστημι*, and therefore transitive: 'they raised, lifted up.'

ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
πόθεν ποτ' εἴη φθόγγος· ἐς δ' ἁλιρρόθους
ἀκτὰς ἀποβλέψαντες ἱρὸν εἴδομεν
κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφῃρέθη
Σκείρωνος ἀκτὰς ὄμμα τοὐμὸν εἰσορᾶν·
ἔκρυπτε δ' Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
κἄπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν
πολὺν καχλάζον ποντίῳ φυσήματι
χωρεῖ πρὸς ἀκτάς, οὗ τέθριππος ἦν ὄχος.
αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμίᾳ
κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη
φρικῶδες ἀντεφθέγξατ', εἰσορῶσι δὲ
κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
εὐθὺς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·
καὶ δεσπότης μὲν ἱππικοῖσιν ἤθεσι
πολὺς ξυνοικῶν ἥρπασ' ἡνίας χεροῖν,
ἕλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
ἱμᾶσιν ἐς τοὔπισθεν ἀρτήσας δέμας·
αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ γνάθοις

1204. **νεανικὸς**: 'a mighty fear:' (*lit.* youthful) because what was young would naturally be supposed to be fresh and vigorous.

1206. The word *ἱερὸς* does not primarily mean sacred: it is 'fresh:' and so, as what was to be offered to the gods was always supposed to be that which was freshest and best, hence the word in its transferred signification comes to mean on that account 'sacred:' this will explain such phrases as *ἱερὸν ἦμαρ*, and *ἱερὸν κῦμα* which we have here, the meaning of which is accordingly not 'a sacred wave' as being regarded as in any way devoted to Poseidon, but simply 'a mighty billow.'

1210. **ἀνοιδῆσαν**: Act. participle 1 aor. sing. neut. from *ἀνοιδέω*.

1216. **φρικῶδες**: neut. adj. used adverbially.

1222. 'And having fastened his body behind with the reins he pulls them, like a sailor the oar.'

βίᾳ φέρουσιν, οὔτε ναυκλήρου χερὸς
οὔθ' ἱπποδέσμων οὔτε κολλητῶν ὄχων
μεταστρέφουσαι. κεἰ μὲν ἐς τὰ μαλθακὰ
γαίας ἔχων οἴακας ἰθύνοι δρόμον,
προὐφαίνετ' ἐς τοὔμπροσθεν, ὥστ' ἀναστρέφειν,
ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·
εἰ δ' ἐς πέτρας φέροιντο μαργῶσαι φρένας,
σιγῇ πελάζων ἄντυγι ξυνείπετο,
ἐς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,
ἁψῖδα πέτρῳ προσβαλὼν ὀχήματος.
ξύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.
αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακεὶς
δεσμὸν δυσεξήνυστον ἕλκεται δεθείς,
σποδούμενος μὲν πρὸς πέτρας φίλον κάρα,
θραύων τε σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,
"στῆτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
μή μ' ἐξαλείψητ'. ὦ πατρὸς τάλαιν' ἀρά.
τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;"
πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
ἐλειπόμεσθα. χὼ μὲν ἐκ δεσμῶν λυθεὶς
τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῳ τρόπῳ

1224. **βίᾳ φέρουσι**: sc. *αὐτὸν*: 'they run away with him.'

—— **ναύκληρος**: *lit.* the captain of a ship: here used adjectively with *χείρ*.

1227. **εἰ ἰθύνοι**: the optative expresses the idea of frequency: 'if he directed,' *i. e.* as often as he directed.

1228. Observe *ὥστε* with the infinitive here while in l. 1207 it has the indicative; for the difference consult Shilleto Appendix C. to his Edition of the Falsa Legatio of Demosthenes.

1230. **τέτρωρον ὄχον**: *lit.* the four-horsed car, *i. e.* the four horses in the car.

πίπτει, βραχὺν δὴ βίοτον ἐμπνέων ἔτι·
ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.
δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε
τὸν σόν πιθέσθαι παῖδ' ὅπως ἐστὶν κακὸς,
οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος
καὶ τὴν ἐν Ἴδῃ γραμμάτων πλήσειέ τις
πεύκην, ἐπεί νιν ἐσθλὸν ὄντ' ἐπίσταμαι.
ΧΟ. αἰαῖ. κέκρανται ξυμφορὰ νέων κακῶν,
οὐδ' ἔστι μοίρας τοῦ χρεών τ' ἀπαλλαγή.
ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
λόγοισιν ἥσθην τοῖσδε· νῦν δ' αἰδούμενος
θεούς τ' ἐκεῖνόν θ', οὕνεκ' ἐστὶν ἐξ ἐμοῦ,
οὔθ' ἥδομαι τοῖσδ' οὔτ' ἐπάχθομαι κακοῖς.
ΕΞ. πῶς οὖν; κομίζειν, ἢ τί χρὴ τὸν ἄθλιον
δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί;
φρόντιζ'· ἐμοῖς δὲ χρώμενος βουλεύμασιν
οὐκ ὠμὸς ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.
ΘΗ. κομίζετ' αὐτὸν, ὡς ἰδὼν ἐν ὄμμασι
τὸν τἄμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη

1247. **ἔκρυφθεν** = *ἐκρύφθησαν*.

1249. Though I am you servant, and bound to obey you, yet nothing whatever will convince me that your son has behaved badly in regard to your wife.

1256. **τοῦ χρεὼν**: genitive from an indeclinable noun, *τὸ χρεών*.

1264. We should have rather expected a participle instead of the infinitive *κομίζειν* to correspond to *δράσαντας*: as it is, we understand *χρὴ*: 'must we bring him, or what must we do to the unhappy man to gratify you? The simplest form of sentence would have been: *κομίζοντες ἢ τί δρῶντες σοι χαριούμεθα.*

1266. **ἀπαρνηθέντα μὴ**: after all verbs expressing a negative idea the Infinitive can take *μή*, to strengthen the negation, 'the man who denied that he had.'

λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.
ΧΟ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις,
Κύπρι·
ξὺν δ' ὁ ποικιλόπτερος ἀμφιβαλὼν
ὠκυτάτῳ πτερῷ.
ποτᾶται δὲ γαῖαν εὐάχητόν θ' ἁλμυρὸν ἐπὶ πόντον.
θέλγει δ' Ἔρως, ᾧ μαινομένᾳ κραδίᾳ
πτανὸς ἐφορμάσῃ
χρυσοφαής, φύσιν
ὀρεσκόων σκυλάκων
πελαγίων θ' ὅσα τε γᾶ τρέφει,
τὰν Ἅλιος αἰθομέναν δέρκεται
ἄνδρας τε· συμπάντων βασιληίδα τιμάν,
Κύπρι, τῶνδε μόνα κρατύνεις.

ΑΡΤΕΜΙΣ.

σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
παῖδ' ἐπακοῦσαι·
Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ.
Θησεῦ, τί τάλας τοῖσδε συνήδει;
παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,
ψευδέσι μύθοις ἀλόχου πεισθεὶς
ἀφανῆ; φανερὰ δ' εἷλέν σ' ἄτη.
πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις
δέμας αἰσχυνθείς,

1269. **σὺν**: apparently adverbial, unless we supply *σοι*.

1289. **ἀφανῆ**: neut. plur. used adverbially, 'persuaded not clearly, *i. e.* you believed things not clearly proved. Nauck's reading is *ἀφανῆ φανερὰν δ' ἔσχεθες ἄτην*, with the question after *πεισθείς*, in which case *ἀφανῆ* is acc. sing. agreeing with *ἄτην*.

ἢ πτηνὸς ἄνω μεταβὰς βίοτον
πήματος ἔξω πόδα τοῦδ' ἀνέχεις;
ὡς ἔν γ' ἀγαθοῖς ἀνδράσιν οὔ σοι
κτητὸν βιότου μέρος ἐστίν.
ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·
καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.
ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδεῖξαι φρένα
τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάνῃ,
καὶ σῆς γυναικὸς οἶστρον, ἢ τρόπον τινὰ
γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν
ἡμῖν ὅσαισι παρθένειος ἡδονὴ
δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.
γνώμῃ δὲ νικᾶν τὴν Κύπριν πειρωμένη
τροφοῦ διώλετ' οὐχ ἑκοῦσα μηχαναῖς,
ἣ σῷ δι' ὅρκων παιδὶ σημαίνει νόσον.
ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο
λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος
ὅρκων ἀφεῖλε πίστιν, εὐσεβὴς γεγώς.
ἡ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη,
ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε
δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἔπεισέ σε.

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος,
τοὐνθένδ' ἀκούσας ὡς ἂν οἰμώξῃς πλέον.
ἆρ' οἶσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων

1297. **προκόψω**: cf. l. 23, for the meaning of this word.

1300. **οἶστρος**: *lit.* the gad-fly; here = madness, referring to the passion of love: so *δηχθεῖσα κέντροις*.

1315. **σαφεῖς**: *i. e.* sure not to fail, certain.

ὧν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
ἐς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρῶν τινα.
πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
ἔδωχ' ὅσονπερ χρῆν, ἐπείπερ ᾔνεσεν·
σὺ δ' ἔν τ' ἐκείνῳ κἀν ἐμοὶ φαίνει κακός,
ὃς οὔτε πίστιν οὔτε μάντεων ὄπα
ἔμεινας, οὐδ' ἤλεγξας, οὐ χρόνῳ μακρῷ
σκέψιν παρέσχες, ἀλλὰ θᾶσσον ἤ σ' ἐχρῆν
ἀρὰς ἐφῆκας παιδὶ καὶ κατέκτανες.
ΘΗ. *δέσποιν', ὀλοίμην.*
ΑΡ. *δείν' ἔπραξας, ἀλλ' ὅμως*
ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·
Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,
πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·
οὐδεὶς ἀπαντᾶν βούλεται προθυμίᾳ
τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' ἀεί.
ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,
οὐκ ἄν ποτ' ἦλθον ἐς τόδ' αἰσχύνης ἐγὼ
ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἁμαρτίαν
τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης·
ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνὴ
λόγων ἐλέγχους ὥστε σὴν πεῖσαι φρένα.

1317. **ἐξὸν**: the sing. neut. nom. of the participle, used absolutely: 'it being possible, when it was possible, when you might have.' We must supply after it *παρελεῖν εἰς ἐχθρῶν τινα.*

1321. Cf. above, l. 1055, and following.

1330. If it were usual for one god to oppose another, we would not have allowed Poseidon to bring about the death of Hippolytus but we make it a rule never to interfere with one another.

1334. **ἁμαρτία** is a weaker word than *κάκη*.

μάλιστα μέν νυν σοὶ τάδ' ἔρρωγεν κακά,
λύπη δὲ κἀμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ
θνήσκοντας οὐ χαίρουσι· τούς γε μὴν κακοὺς
αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. *καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,*
σάρκας νεαρὰς
ξανθόν τε κάρα διαλυμανθείς.
ὦ πόνος οἴκων, οἷον ἐκράνθη
δίδυμον μελάθροις
πένθος θεόθεν καταληπτόν.

ΙΠ. *αἰαῖ αἰαῖ,*
δύστηνος ἐγώ, πατρὸς ἐξ ἀδίκου
χρησμοῖς ἀδίκοις διελυμάνθην.
ἀπόλωλα τάλας, οἴμοι μοι.
διά μου κεφαλῆς ᾄσσουσ' ὀδύναι,
κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.
σχές, ἀπειρηκὸς σῶμ' ἀναπαύσω.
ἒ ἔ.
ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς
βόσκημα χερός.
διά μ' ἔφθειρας, κατὰ δ' ἔκτεινας.
φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
χροὸς ἑλκώδους ἅπτεσθε χεροῖν.
τίς ἐφέστηκ' ἐνδεξιὰ πλευροῖς;

1339. Observe the accusative after *χαίρουσι*, denoting that *in* which no pleasure is taken. cf. Rhes. 390. *χαίρω δέ σ' εὐτυχοῦντα.*

1347. **καταληπτὸν**: apparently active. 'seizing the house.'

1356. *βόσκημα*: *lit.* feeding of my hand, *i. e.* horses fed by my hand.

1360. **ἐνδεξιὰ**, like *πρόσφορα* and *σύντονα*, is a neut. plur. used adverbially.

πρόσφορά μ' αἴρετε, σύντονα δ' ἕλκετε
τὸν κακοδαίμονα καὶ κατάρατον
πατρὸς ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὁρᾷς ;
ὅδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
ὅδ' ὁ σωφροσύνῃ πάντας ὑπερσχὼν
προὖπτον ἐς Ἅιδαν στείχω κατὰ γᾶς,
ὀλέσας βίοτον·
μόχθους δ' ἄλλως τῆς εὐσεβίας
εἰς ἀνθρώπους ἐπόνησα·
αἰαῖ αἰαῖ·
καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει·
μέθετέ με τὸν τάλανα·
καί μοι θάνατος παιὰν ἔλθοι.
προσαπόλλυτέ μ' ὄλλυτε τὸν δυσδαίμονά μ'· ἀμ-
φιτόμου
λόγχας ἔραμαι διαμοιρᾶσαι,
διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον,
ὦ πατρὸς ἐμοῦ δύστανος ἀρὰ,
μιαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων
ἐξορίζεται κακὸν, οὐδὲ μέλλει, [*κακῶν ;*
ἔμολέ τ' ἐπ' ἐμὲ τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον
ἰώ μοί μοι, τί φῶ ;
πῶς ἀπαλλάξω βιοτὰν

1361. **σύντονα**: seems to = with regular movement, do not jolt me about when carrying me.

1375. **προσαπόλλυτε**: (1) imperative: 'go on further to slay me or (2) indicative: 'you are killing me more i. e. by carrying me carelessly. (Paley.)

1379. **ἀρὰ**: governs *μιαιφόνων τε συγγόνων*, as well as **πατρὸς**. (See Addenda).

ἐμὰν τοῦδ' ἀναλγήτου πάθους;
εἴθε με κοιμίσειε τὸν δυσδαίμονα
Ἅιδου μέλαινα νύκτερός τ' ἀνάγκα.
ΑΡ. ὦ τλῆμον, οἵᾳ ξυμφορᾷ ξυνεζύγης·
τὸ δ' εὐγενές σε τῶν φρενῶν διώλεσεν.
ΙΠ. ἔα.
ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
ὢν ᾐσθόμην σου κἀνεκουφίσθην δέμας·
ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά.
ΑΡ. ὦ τλῆμον, ἔστι, σοί γε φιλτάτη θεῶν.
ΙΠ. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;
ΑΡ. ὁρῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ.
ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.
ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλὴς ἀπόλλυσαι.
ΙΠ. οὐδ' ἱππονώμας οὐδ' ἀγαλμάτων φύλαξ.
ΑΡ. Κύπρις γὰρ ἡ πανοῦργος ὧδ' ἐμήσατο.
ΙΠ. ὤμοι. φρονῶ δὴ δαίμον' ἥ μ' ἀπώλεσε.
ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
ΙΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ᾔσθημαι, μία.
ΑΡ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.
ΙΠ. ᾤμωξα τοίνυν καὶ πατρὸς δυσπραξίας.
ΑΡ. ἐξηπατήθη δαίμονος βουλεύμασιν.
ΙΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
ΙΠ. στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἁμαρτίας.

1402. **τιμῆς**: genitive stating the reason or cause: 'she was dissatisfied by reason of some honour (not paid her), cf. Hom. Il. I. *ἤ ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, ἠ' ἑκατόμβης*.

ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.
ΙΠ. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.
ΘΗ. ὡς μήποτ' ἐλθεῖν ὤφελ' ἐς τοὐμὸν στόμα.
ΙΠ. τί δ'; ἔκτανές τἄν μ', ὡς τότ' ἦσθ' ὠργισμένος.
ΘΗ. δόξης γὰρ ἦμεν πρὸς θεῶν ἐσφαλμένοι.
ΙΠ. φεῦ.
εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.
ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφῳ
θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,
σῆς εὐσεβείας κἀγαθῆς φρενὸς χάριν.
ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς
ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν
τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
τιμὰς μεγίστας ἐν πόλει Τροιζηνίᾳ
δώσω· κόραι γὰρ ἄζυγες γάμων πάρος
κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ
πένθη μέγιστα δακρύων καρπουμένῳ.
ἀεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων
ἔσται μέριμνα, κοὐκ ἀνώνυμος πεσὼν
ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται.
σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ
σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ

1410. **εἰ γενοίμην**: 'if I could be' *i. e.* I wish I were.

1412. **ὡς μήποτ' ἐλθεῖν ὤφελε**: utinam nunquam venisset.

1413. *i. e.* in your state of wrath, you would have killed me.

1420. **ἄλλον**: Adonis.

θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.
καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν,
Ἱππόλυτ᾽· ἔχεις γὰρ μοῖραν ᾗ διεφθάρης.
καὶ χαῖρ᾽· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὁρᾶν,
οὐδ᾽ ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·
ὁρῶ δέ σ᾽ ἤδη τοῦδε πλησίον κακοῦ.

ΙΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν᾽ ὀλβία·
μακρὰν δὲ λείποις ῥᾳδίως ὁμιλίαν.
λύω δὲ νεῖκος πατρὶ χρῃζούσης σέθεν·
καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
αἰαῖ· κατ᾽ ὄσσων κιγχάνει μ᾽ ἤδη σκότος.
λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας.

ΘΗ. ὤμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα;

ΙΠ. ὄλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας.

ΘΗ. ἦ τὴν ἐμὴν ἄναγνον ἐκλιπὼν φρένα.

ΙΠ. οὐ δῆτ᾽, ἐπεί σε τοῦδ᾽ ἐλευθερῶ φόνου.

ΘΗ. τί φῄς; ἀφίης αἵματός μ᾽ ἐλεύθερον;

ΙΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.

ΘΗ. ὦ φίλταθ᾽, ὡς γενναῖος ἐκφαίνει πατρί.

ΙΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ.

ΘΗ. ὤμοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς.

ΙΠ. τοιῶνδε παίδων γνησίων εὔχου τυχεῖν.

ΘΗ. μή νυν προδῷς με, τέκνον, ἀλλὰ καρτέρει.

1436. **ἔχεις μοῖραν**: 'thou hast fate by which thou wast destroyed:' *i. e.* it is the working of Destiny which has brought thee to this pass.

1439. **τοῦδε κακοῦ**: *i. e.* death.

1441. **λείποις**: *i. e.* may you bear parting from me with equanimity (ῥᾳδίως) though it puts an end to a long-standing friendship. In Paley's text it is λείπεις, as implying that she does not seem to grieve so much as she ought to.

1444. **κατ᾽ ὄσσων**: 'down over my eyes.'

ΙΠ. *κεκαρτέρηται τἄμ'· ὄλωλα γάρ, πάτερ·*
κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.

ΘΗ. *ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὁρίσματα,*
οἵου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ·
ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.

ΧΟ. *κοινὸν τόδ' ἄχος πᾶσι πολίταις*
ἦλθεν ἀέλπτως.
πολλῶν δακρύων ἔσται πίτυλος·
τῶν γὰρ μεγάλων ἀξιοπενθεῖς
φῆμαι μᾶλλον κατέχουσιν.

1464. **πίτυλος**: the plash of tears: properly of the measured sound of oars in the water.

1466. Great people are more talked of after their death than others. *κατέχουσιν*: apparently absolute: 'prevail' as in the phrase *κατέχει φάτις*, 'a report prevails.'

CORRECTIONS AND ADDITIONS

TO THE TRANSLATION.

Page 1, *line* 27, *for* 'by the rock' *read* 'by the very rock.'

,, ,, ,, 28, As ἐπὶ with the genitive is the usual construction to express 'naming a place in honour of or after a person,' others take ἐπὶ Ἱππολύτῳ in the sense of 'with a view to gaining the love of Hippolytus.'

,, 2, ,, 7, ταύτῃ πεσεῖν might also be taken 'to turn out thus,' a metaphor from the cast of a die; meaning, I will not allow this love affair to go on without any one knowing anything about it; I will take care that Theseus hears of it.

,, ,, ,, 14, *for* 'so that I should duly receive it' *read* 'so that it should be well for me,' *i. e.* duly, satisfactorily.

Page 3, ,, 10, I have taken φίλον as masc: τὸ μὴ φίλον (εἶναι): others take it neuter: 'that which is not pleasant to all.'

,, ,, ,, 13, ,, 'pleasure' *read* 'thanks' or 'profit:' *i. e.* do the courteous get any good from being courteous?

,, ,, ,, 18, ,, 'the mighty goddess,' *read* 'a' or 'one that is a mighty goddess.'

,, ,, ,, 26, ,, 'having a mind such as you should have' *read* 'having as much sense as you ought to have.'

,, 4, ,, 8, ,, 'worn out by sickness' we should perhaps *read* 'wearing herself out on a sick bed.'

,, ,, ,, 19, Monk, by throwing back the accent of ὕπερ, and placing a comma after it, evidently governs χέρσον by it, in which case πελάγους will be taken after δίναισιν. I have translated ὑπὲρ as governing πελάγους.

,, 5, ,, 11, *for* 'otherwise' *read* 'idly, vainly.'

,, 9, ,, 16, ,, 'this same thing' *read* 'it is a thing at once most pleasant and painful at the same time.'

,, 12, ,, 5, We may also render 'if thou hast thy good luck in greater quantity than thy bad, thou wilt fare well for a human being' which seems to suit the preceding line better.

,, 12, *lines* 23, 4, The meaning seems to be: 'we must learn as quickly as possible the state of Hippolytus' feelings towards you, by telling him the plain truth about yours towards him.' Mr. Paley gives the same sense, but takes τἀνδρὸς with διιστεόν, whereas I have translated τἀνδρὸς as governed by δεῖ. Monk's version is: Quam celerrime dignoscendi tibi sunt ii, qui recta de te declararunt (you must decide as quickly as possible who tells the plain truth about you).

,, ,, *line* 38, *for* 'I have been well made subject in my heart to love' *read* 'I have well brought my heart under, or subjected it to, the power of love.

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Page 13, *lines* 2, 3, The translation 'for it is the next best thing' would be, more literally taken 'for the advantage (of what I advise) is second, or next best.'

„ 14, *line* 29, *for* 'she that told of,' *read* 'she by having told of.'

„ 15, „ 3, „ 'remove' *read* 'do not bring near.'

„ „ „ 19, „ 'it would not' *read* 'it should not :' i. e. if you wished to keep up the human race, men ought not to have to procure this from women. χρῆν is of course to be supplied before πρίασθαι, the subject of which is ἀντιθέντας.

„ „ „ 22, „ "they would be able' *read* 'they should be able' and remove the parenthesis.

„ 16, „ 37, „ 'did I not take thought for thy mind' *read* 'had I not a previous suspicion of thy mind or intention.'

„ 17, „ 2, „ 'thy mistake' *read* 'thy sins.'

„ „ „ 40, „ 'the other' *read* 'another as well.'

„ 18, „ 2, „ 'to restrain himself' *read* 'to learn prudence.'

„ „ „ 11, 'πορφυρέας λίμνας may perhaps go with ὁ ποντομέδων, 'the ruler of the dusky sea :' I have taken it with ὁδόν.

„ „ „ 14, *for* 'life giving (Monk's, ἁ βιόδωρος) read 'wealth-giving.'

„ „ „ 17, „ 'a most inauspicious wedlock' *read* 'to enjoy a most inauspicious wedlock.'

„ „ „ 25, „ 'death' *read* 'fame or reputation.'

„ 22, „ 30, „ 'publicly command to flee' *read* 'publicly command, or warn all, to shun.'

„ 24, „ 8, „ 'with the best friends' *read* 'with the best men as my friends.'

„ 26, „ 26, 'Others make the σὺν in συνευτοχοίην imply, 'enjoy life with others.' Perhaps ἀεὶ should go with τὸν αὔριον χρόνον, *i. e.* each successive morrow.

„ „ „ 35, 36, *for* 'and the uncrowned resting-places of......*read* 'and the resting-places of......shall be uncrowned.'

„ 27, „ 15, „ 'did any one approach in anger' *read* 'was any one at enmity with him ?'

„ „ „ 22, The original meaning of ῥόπτρον is the peg in a trap (paxillum) the knocking-down of which shut in the animal : 'bolt' will perhaps translate it better than 'stroke.'

„ 28, „ 23, „ 'having bound his body with straps he drags them backwards' *read* 'having fastened his body with (or, to,) the reins behind, he pulls them.

„ 29, „ 22, „ 'who did not refuse to defile' *read* 'who did not confess to defiling, who denied that he had defiled.'

„ 30, „ 40, „ 'so as to have persuaded' *read* 'so as to persuade.'

„ 31, „ 16, „ 'on the right of my side' *read* 'at my side on the right,' and translate σύντονα 'evenly, steadily' rather than 'duly.'

„ „ „ 26, 27, *for* 'O unhappy curse of my father, the evil of my blood-stained kindred, my ancient ancestors, is coming forth' *read* 'O unhappy curse of my father and of my blood-stained kindred, the evil of my ancient ancestors is coming forth from them.'

THE HIPPOLYTUS.

[1—33

APHRODITE. Great among mortals, and a goddess not without name am I, Aphrodite, and within the heavens, and (of all those) as many as dwell within the sea, and the boundaries of Atlas, beholding the light of the sun, I honour those who reverence my power, but I ruin all who have high thoughts towards us. For there is this feeling even in the race of the gods: they take pleasure in being honoured by men. And I will prove the truth of these words forthwith: for the son of Theseus, the offspring of the Amazon, Hippolytus, the nursling of holy Pittheus, alone of the citizens of this land of Trœzene asserts that I am the worst of the goddesses. And he rejects the marriage-couch and doth not handle marriage: but he honours Artemis, sister of Phœbus, daughter of Zeus, esteeming her the greatest of the goddesses; and in the green wood ever accompanying the maiden with swift dogs he removes wild beasts from the land, having met with society greater than mortal. At this however I feel no malice: for why should I? but the sins which he has committed against me, (for these) I will avenge myself on Hippolytus this day: and, having long ago made the greater number of my preparations, I have no need of much trouble. For, when he came from the house of Pittheus to the land of Pandion, to see and be initiated (*lit.* for a sight and initiation) into the dread mysteries, the noble wife of his father, Phædra, having beheld him, was possessed in her heart with intense love by reason of my plans. And before she came to this Trœzenian land, by the rock of Pallas she built a temple of Cypris overlooking this land, loving an absent love; and in honour of Hippolytus she named the goddess to be set up for the

future, [see note.] But when Theseus leaves the land of Cecrops, fleeing from the pollution of the blood of the Pallantidæ, and travels to this land with his wife, being content with a year's exile from his country, then indeed lamenting and smitten by the goads of love the unhappy woman wastes away in silence: and none of the household is aware of her disease. But this love must not fail thus: but I will disclose the matter to Theseus, and it shall be brought to light. And him that is born a foe to us shall his father slay with curses, which king Poseidon, lord of the sea, granted as a privilege to Theseus, that for three times he should not make his prayer to the god in vain. But she though noble yet shall perish,—for I will not give the preference to her honour (so that) my enemies should not pay me such satisfaction so that I should duly receive it. But, since I see the son of Theseus approaching yonder, having left the labour of the chase, I will depart out of this spot. And with him, following behind, a large band of attendants is shouting, honouring the goddess Artemis in songs: for he knows not that the gates of Hades are opened, and that he looks on this light for the last time.

HIPPOLYTUS. Follow, follow, singing of the heavenly daughter of Zeus, Artemis, to whom we-are-a-care.

SERVANTS. Lady, lady, most holy, offspring of Zeus, hail, hail, I pray (*μοι*), O daughter of Leto and Zeus, Artemis, far fairest of maidens, who in the mighty heaven inhabitest the hall of-thy-noble-sire, the wealthy home of Zeus.

HIPP. Hail, I pray (*μοι*), O fairest, fairest of the maidens in Olympus, Artemis. For thee, O mistress, having prepared it, I bring this wreathed garland from an untouched meadow, where neither doth a shepherd dare to feed his flocks, nor hath iron yet come, but the bee goes through the untouched meadow in-the-spring-time: and Respect cultivates it with river dews. For all those to whom nothing has been taught, but to whom purity has been allotted in their nature for all things alike, for these (it is lawful) to cull (these flowers), but for the wicked it is not lawful. But, O dear mistress, receive a fillet for thy golden hair from a pious hand, for to me alone of mortals belongs this privilege: with thee I both associate and answer thee with words, hearing thy voice, but not seeing thy face (*lit.* eye). And may I turn the end of my life as I have begun.

SERV. O King, since it is right to call the gods masters, wilt thou receive something from me offering good advice? (*i. e.* will you listen to my advice?)

HIPP. Yes, surely: for else we should not shew ourselves wise.

SERV. Dost thou know then the custom which is established among men?

HIPP. I know not; but about what art thou questioning me?

SERV. To hate pride and the not-being-friendly to all.

HIPP. Rightly: and who that is proud among men is not offensive?

SERV. And in the courteous is there any pleasure?

HIPP. Yes, the greatest: and gain with little trouble.

SERV. Dost thou also suppose this same thing among the gods?

HIPP. Yes, if we mortals use the laws of the gods.

SERV. How then dost thou not address the mighty goddess?

HIPP. Whom? but take care lest thy mouth slip.

SERV. This one here who stands at thy gates, Cypris (*i. e.* Venus).

HIPP. I, being holy, salute her from afar.

SERV. Dread is she however, and famous among mortals.

HIPP. Of gods and men, one is a care to one, and another to another.

SERV. Mayst thou be happy, having a mind such as it is right (for you to have).

HIPP. None of the gods pleases me that is worshipped by night.

SERV. My son, it is right to employ the privileges of the gods.

HIPP. Go, attendants, and passing into the house, attend to the food; a full table after hunting is a pleasant thing; and it is necessary to rub down the horses in order that, having yoked them in the chariot, when sated with food I may exercise them fitly: but to thy Venus I bid a long farewell.

SERV. But we, since we must not imitate the young, thinking thus as it befits slaves to speak, pray to thy images, O mistress Venus. And thou must pardon, if any one, having a vehement spirit by reason of his youth, talks idly of thee;

pretend not to hear him: for the gods must be wiser than men.

Chorus. A rock is told of, dropping the water of ocean, sending forth from its crags a flowing stream, that may be drawn in pitchers, where there was a certain friend of mine, washing purple robes in river water, and she kept spreading them on the back of the warm, well-sunned rock; whence to me first came the report that her mistress, ~~worn out by sickness~~ (*lit.* a sick bed) keeps herself (*lit.* her body), within the house, and that thin robes cover her auburn head. And I hear that she for this third day keeps her body pure from the bread of Demeter down her divine throat, wishing in silent sorrow to reach the unhappy end of death. Thou then, O lady, in truth art possessed, whether it be from Pan, or Hecate, or the dread Corybantes, or the mountain mother that thou art distracted. But (perhaps) by reason of faults in-connection-with the huntress Dictynna, unholy owing to sacrifices not performed, thou art wasting away. For she wanders over lakes and the mainland across the sea on the eddies of the moist brine. Or does some connection (*lit.* bed), concealed from thy bed beguile thy husband, the ruler of the Erechtheidæ, the nobly-born, in the house? or has some one on a ship sailed leaving-the-port of Crete, to a harbour that is the most hospitable to strangers, bringing news to the queen, and (so) with grief at her sorrows hath she been bound as to her soul, keeping-her-bed? And with the perverse temperament of women there is wont to dwell a miserable, unhappy helplessness arising both from pains-of-childbirth and incontinence-of-spirit. Through my womb once this current hath rushed; but I called on heavenly Artemis, who-aids-women-in-childbirth, guardian of the bow, and to me much longed for she ever comes with-the-help-of the gods. But here in front of the door is the old nurse conducting her out of the house: and the dark gloom of her brows is increased. My heart longs to learn what it is, what hath injured the changed appearance of the queen.

Nurse. O misfortunes of mortals and hateful diseases. What shall I do to thee? what shall I not do? Here is the bright light for thee, here is the sky: and outside the house already is the couch of a sick bed. For to come hither was all thy talk; but quickly thou wilt hasten back to thy chamber.

For thou art soon mistaken and takest pleasure in nothing; nor does the present please thee, but the absent thou dost esteem more precious. And to be ill is better than to tend (the sick); the one is simple, but to the other is attached both grief of mind and labour of hands. But the whole life of mortals is painful, and there is no respite from toils; but whatever else is dearer than life, surrounding darkness wraps in clouds. So then we are proved to be infatuated lovers of this (*i. e.* life), because it is bright on earth, from inexperience of another life, and the concealment of things beneath the earth; but we are carried away ~~otherwise~~ by fables.

Phædra. Raise my body, lift up my head; I am relaxed in the joints of my limbs. Take hold of my beautiful hands, O attendants. It is toilsome to me to support my head dress; remove it, spread my locks over my shoulders.

Nurse. Take courage, my child, and do not with difficulty change thy body. With quietness and a noble spirit thou wilt more easily endure the disease; and it is necessary for mortals to labour.

Phæd. Alas! would that from a dewy fountain I could draw a draught of pure water; and under the black-poplar and the leafy meadow would that I could lie down and rest.

Nurse. My daughter, what dost thou utter? do not (*lit.* wilt thou not not-utter) utter this among the people, casting forth words borne on madness?

Phæd. Send me to the mountain; I will go to the wood and among the pine-trees, where tread the beast-slaying hounds, pursuing the dappled hinds; by the gods, I long to hound on the dogs, and to hurl the Thessalian lance along my yellow hair, holding a barbed weapon in my hand.

Nurse. Why, O my child, art thou disquieted thus? why dost *thou* care for hunting? why dost thou long for fountain streams? for there is at hand a watery hill close to the towers, whence thou couldst get (*lit.* there could be for thee) a draught.

Phæd. O Artemis, mistress of Limna on the sea-shore, and of the gymnasia rattling-with-the-sound-of-horses, would I were in thy plains, subduing Venetian horses.

Nurse. Why again hast thou uttered this word in thy frenzy? for now, having gone to the mountain, thou didst make

thyself ready for the longing for the chase, but now again thou desirest horses on the sands not-washed-by-the-waves. This needs (*lit.* is worth) much divination, (to find out) who of the gods pulls thee back and drives thee mad, my child.

PHÆD. Unhappy that I am, what have I done? whither have I wandered from good judgment? I am mad, I have fallen by the infatuation sent by (*lit.* of) some god. Alas, alas, unhappy! good-mother, cover my head again; I am ashamed for what I have said (*lit.* at what has been spoken by me). Cover it; the tear runs down-from my eye-lids, and my eye is turned to shame. For to be set right in one's senses causes pain, and madness is an evil; but it is better to perish without knowing (what has happened before).

NURSE. I cover (thy head); but when will death hide my body? long life teaches me much. For it is right that men should join moderate friendships with one another, and not to the deep marrow of the soul, but that the affections of men's hearts should be easily broken, (so that men) should both reject them and draw them closer. But that one soul should labour for two is a sorrow hard to bear, even as I am in sorrow for her. And they say that over-scrupulous attention to life more often harms than gratifies, and rather wars against health. So I praise excess less than 'nothing too much;' and the wise will agree with me.

CHORUS. O aged woman, faithful nurse of the queen, Phædra, I behold these unhappy misfortunes: but it is not clear to us what is the disease; but we should like to learn and hear from thee.

NURSE. I know not by interrogating her; for she is not willing to tell.

CHORUS. Not even what was the commencement of her sorrows?

NURSE. You come to the same point; for on all this she is silent.

CHORUS. How weak and wasted away her body is.

NURSE. And how should it not be so, since this is the third day that she has not tasted food?

CHORUS. Whether from infatuation, or striving to die?

NURSE. To die; and she takes-no-food with-a-view to departing from life.

Chorus. What thou sayest is strange, if this satisfies her husband.

Nurse. (It does): for she conceals her sorrow, and denies that she is ill.

Chorus. And he, when he looks at her face, does he not discern it?

Nurse. Why, he happens to be out-of (ἔκδημος, adj.) this land.

Chorus. And dost thou not employ force, endeavouring to learn her illness from her, and the frenzy of her mind?

Nurse. I have had recourse to (*lit.* come) everything, and have done nothing more (*i. e.* have gained no advantage); yet however I will not even now relax my zeal, that being present thou too mayst bear witness to me how I behave (*lit.* am) to my unhappy masters. Come, dear daughter, let us both at once forget the former talk, and do thou become pleasanter, relaxing thy gloomy brow, and (quitting) the path of thy judgement, and I, where I then did not right to follow thee, giving up (this method), will have-recourse-to a better argument. And if thou art sick of any of the ills that may not be spoken of, there are women here to aid-in-treating thy disease. But if thy calamity may be made known to men, speak, that this matter may be disclosed to physicians. Well; why art thou silent? thou shouldst not be silent, my daughter, but either reprove me, if I say aught not aright, or agree with my words if spoken well. Say something; look hither; wretched woman that I am. O women, in vain do we labour at these efforts, and are just as far off as before; for neither then was she moved by my words, and now she is not persuaded. But know however, be more obstinate than the sea in reference to this, if thou shalt die, having betrayed thy children, know that they will not share their paternal home, no, by the horse-loving Amazon queen, who bare a master for thy children, a bastard, though of noble mind (*lit.* thinking noble things), thou knowest him well, Hippolytus.

Phæd. Alas!

Nurse. Does this touch thee?

Phæd. Thou hast destroyed me, good-mother, and by the gods I beseech thee to be silent about this man.

Nurse. Seest thou? thou hast thy senses, but though

sensible thou art not willing to benefit thy children and preserve thy life.

PHÆD. I love my children; but I am tossed about by (in) another misfortune.

NURSE. Hast thou thy hands pure from blood, my daughter?

PHÆD. My hands are pure, but my mind hath some pollution.

NURSE. Is it from a calamity brought upon thee by some enemy?

PHÆD. A friend destroys me unwillingly, against my will.

NURSE. Has Theseus committed any wrong against thee?

PHÆD. May I never be found behaving ill towards him.

NURSE. What then is this dreadful-sorrow that excites-thy-wish to die?

PHÆD. Let me sin; I sin not against thee.

NURSE. Not willingly, but I shall be beaten (*lit.* left behind) in thy case.

PHÆD. What art thou doing? thou art violent, hanging to my hand.

NURSE. And I never will let go thy knees.

PHÆD. Wretched woman, full of woe will these misfortunes be to thee, if thou shalt hear them.

NURSE. Why, what evil can be greater to me than not to win thee?

PHÆD. Thou wilt perish; to me however the matter brings honour.

NURSE. And then dost thou conceal good things when I beseech thee?

PHÆD. Yes, for it is from dishonour that I intend what is honourable.

NURSE. Therefore if thou tellest it thou wilt prove thyself more worthy.

PHÆD. Depart, by the gods, and let go my hand.

NURSE. Not so, since thou dost not give me the gift which thou shouldst.

PHÆD. I will give it, for I respect thy venerable hand (*lit.* the reverence of thy hand).

NURSE. I will be silent at once; for the remainder of the conversation is yours.

PHÆD. O unhappy mother, what a love wast thou afflicted with (*lit.* what a love didst thou love).

Nurse. That which she felt for the bull, my daughter, or what is this thou sayest?

Phæd. And thou, unhappy kinswoman, wife of Dionysus.

Nurse. My daughter, what ails thee? thou art abusing thy relations.

Phæd. And I the third, unhappy, how am I destroyed.

Nurse. I am astounded; whither will thy speech proceed?

Phæd. From that cause we are unhappy not lately.

Nurse. I know no better that which I wish to hear.

Phæd. Alas! would that thou couldst tell me what I must say.

Nurse. I am no prophet, so as to know clearly what is obscure.

Phæd. What is it they-mean-by saying that people are in love?

Nurse. My daughter, this ~~same~~ thing is most pleasant and painful at the same time.

Phæd. We then should be afflicted with (*lit.* using) the latter (*lit.* the other).

Nurse. What sayest thou? my child, dost thou love some one of men?

Phæd. Whoever this is, the son of the Amazon.

Nurse. Dost thou speak of Hippolytus?

Phæd. Thou hearest this from thyself, not from me.

Nurse. Alas, what wilt thou say, my daughter? how thou hast undone me. Women, it is unendurable, I will not endure to live (*lit.* living [the participle]). I look on a hateful day, a hateful light. I will neglect my body; I will be quit of life by dying. Farewell; I live no longer. For the chaste, though against their will, yet for all that are enamoured of evils. Venus then was not a goddess, but whatever else there is greater than a goddess, who has ruined this woman, and me, and the house.

Chorus. Thou didst hear, O! thou didst hear our queen uttering her miserable sufferings, horrible-to-hear. May I perish, dear one, before thou arrivest at thy purpose. Woe is me, alas, alas! O unhappy for these woes! O troubles attending mortals! thou art undone; thou hast disclosed evils to the light. What time all-day-long awaits thee? something new [i. e. some new misfortune] will be brought to pass upon the house. But it is no longer obscure whither the fortune of thy love is setting, O unhappy daughter of Crete. *b*

PHÆD. O women of Trœzene, who inhabit this furthest vestibule of the land of Pelops, already in the long time of night have I speculated at random in what way the life of mortals is ruined; and they seem to me to fare worse not by reason of the nature of their judgment, for many have good sense, but we must consider this in-the-following-way; we know and feel what is good, but we do not practise it, some of us from idleness, and others through preferring some other pleasure to that which is honourable. And there are many pleasures of life, both long conversations and leisure, a pleasant evil, and shame; and there are two (sorts of *αἰδὼς*), the one not bad, but the other the sorrow of houses; and if the proper time were clear, there would not be two having the same letters. Since then I happen to have decided this beforehand, there is no drug by which I was likely to forget, so as to lose my reason. But I will tell thee the course of my judgment; when love wounded me I considered how I best might bear it. So from this time I began to keep silence and conceal this disease. For I have no reliance on a tongue, which knows how to advise the thoughts of strangers, while itself of itself it posesses the greatest evils. And in the second place I took thought to bear my folly well by conquering it by self-control. And thirdly, when I was unable to overcome Venus by these means, it seemed to me best to die: no one will gainsay my plans. For may it be mine neither to be unnoticed when doing good, nor to have many witnesses when doing what is wrong. But I knew the deed and the disease were infamous, and in addition to this I knew well that I was a woman, an object of hate to all. So may she perish all-wretchedly whoever was the first that began to disgrace her marriage-bed with strangers. And from noble houses it was that this evil began to arise for women. For when disgraceful deeds seem good to the rich, assuredly to the poor they will seem to be good. And I hate women who are temperate in word, but in secret possess impious boldness. How, O mistress Venus of the sea, how ever do they (*lit.* who, how do they) look at the faces of their husbands, and do not shudder at darkness their accomplice and the chambers of the house lest they should send forth a voice? for this very thing is killing me, that I may not be caught having disgraced my husband, nor the children whom I bore; but may they inhabit the city

of illustrious Athens, free, flourishing in freedom of speech, of good name as far as their mother is concerned (οὕνεκα μητρός). For it enslaves a man, even though he be bold in heart, when he is conscious of father's or mother's disgrace. And they say that this alone vies with life, a just and good mind, to whomsoever it be present. But time discloses the wicked among mortals, whenever it chances, setting a mirror before as before a young maiden. Among whom may I never be seen.

Chorus. Ah me! how honourable everywhere is temperance, and produces good report among mortals.

Nurse. O mistress, to me thy misfortune just now caused suddenly a dreadful fear; but now I perceive that I am foolish; in mortals second thoughts are somehow wiser. For thou hast suffered nothing extraordinary nor out of the common (*lit.* outside talk); but the wrath of the goddess has lighted upon thee. Thou lovest; what wonder? it is the case with many mortals. And then wilt thou destroy thy life by reason of love? it is no advantage in truth to those who love their neighbours, and (to all) as many as are likely (to do so), if they must die; for Venus is not to be endured, if she rush on with full force; she who pursues gently the man who yields, but whomsoever she finds overweening and of proud spirit, him she takes and flouts exceedingly. (*lit.* how thinkest thou?) And she roams in the air, and is in the wave of the sea, and from her all things are sprung; she it is that engenders and imparts love, whose offspring we all are who are on the earth. All who possess the writings of the ancients and are themselves ever engaged in literature, know how Zeus once desired the marriage of Semele, and know how once beautiful-shining Morning snatched up Cephalus to the gods for the sake of love; but yet they dwell in heaven, and do not flee out of the way of the gods, but they acquiesce, I ween, overcome by their misfortune; and wilt not *thou* endure it? thy father then should have begotten thee on stated conditions, or with other gods as masters, if thou wilt not be content with these laws. How many dost thou think that are quite in their sound senses, when they see their marriage-bed defiled [*lit.* sick] pretend not to see it? and how many fathers (dost thou think) help their sons, when they have erred, in carrying out their love? for this is the custom of the wise among mortals, that what is dishonourable should be concealed. Nor

is it right that mortals should labour for life too much; for not even would the rule make the roof exact, with which houses are covered; but having fallen into such a misfortune as thou hast how dost thou expect to swim out? but if thou hast thy good qualities in greater number than the bad, since thou art a human being, thou wilt do quite well. But, my dear daughter, cease from thy evil thoughts, and cease behaving outrageously: for this is naught else but outrageousness, to wish to be superior to the gods; but bear up in thy love; god has willed this. And since thou art sick, conquer the disease successfully. For there are charms and soothing words; some remedy for the disease shall be found. In truth men would discover them but tardily, unless we women shall contrive devices.

Chorus. O Phædra, this woman gives more useful advice in reference to thy present misfortune, but I praise thee (as well.) But this praise is more disagreeable than this woman's words and more painful for thee to hear.

Phæd. This it is that ruins well managed cities and houses of mortals, too fair speeches. For one ought not at all to say words pleasant to the ears, but (to give advice) from which one shall become well spoken of.

Nurse. Why dost thou use fine words? thou hast not need of fair speeches, but of the man. We must learn as quickly as possible, telling the true story about thee. For if thy life were not involved-in such calamities, and thou didst chance to be a temperate woman, to gratify thy lust and pleasure I would never have led thee on to this; but now there is a great struggle to save thy life, and this is not a subject for reproach.

Phæd. O thou that hast spoken dreadful things, wilt thou not shut thy mouth? and not utter again most disgraceful words?

Nurse. Disgraceful (they may be), but they are better for thee than honourable (words.) And the act is better, if it will save thy life, than the name, glorying in which thou wilt die.

Phæd. And do not, I beseech thee by the gods, for thou givest good advice, but shameful, advance beyond this; since I have been well made subject in my heart to love, and if thou statest what is disgraceful in fair terms, I shall be expended on that very plan which I now am-trying-to-avoid.

NURSE. If thou holdest this opinion, thou shouldst not have fallen-into-sin; but if thou hast, obey me; for it is the next best thing. I have in my house drugs that work the charm of love, and there just now occurred to my mind (a plan) which will relieve thee from this disease neither on disgraceful-terms, nor to the detriment of thy mind, unless thou behavest basely. But thou must get some token from him, the loved one, either some word or (something) from his robes, and unite one favour from two.

PHÆD. But is the drug to-be-used-as-an-ointment or a draught?

NURSE. I know not; do thou wish only to get the benefit, not to learn (its nature), my child.

PHÆD. I fear lest thou prove too wise for me.

NURSE. Know that thou wouldst fear everything; but what art thou afraid of?

PHÆD. Lest thou shouldst tell any of these things to the son of Theseus.

NURSE. Let me be, my daughter, I will manage this well; only do thou, O mistress Venus of the sea, be my helper. But the rest of my thoughts it will be enough for me to tell to my friends within.

CHORUS. Love, love, who droppest desire down from thy eyes, bringing sweet pleasure into the soul of those whom thou attackest, mayst thou never appear to me with misfortune, nor come in undue measure. For neither is the dart of fire, nor of the stars stronger than is the dart of Aphrodite, such as Love, son of Zeus, sends forth. In vain, in vain by the bank of Alpheus and at the Pythian chamber of Phœbus doth the land of Hellas sacrifice the slaughtered oxen (*lit.* increase the slaughter of-oxen). But Love the Lord of men, who-holds-the-keys of the beloved chambers of Aphrodite, we do not worship, who destroys and comes to mortals through every calamity, whenever he does come. The maiden in Œchalia, unwedded, without a husband and no bride before, Venus, having taken her from her home by rowing, frantic like the bacchanal of Hades, with blood, with smoke, and murderous marriage gave in marriage to the son of Alcmena; O unhappy on account of her wooing. O sacred wall of Thebe, O mouth of Dirce, ye could join-in-telling how-mightily Venus moves. For with the fiery thunder

she laid to rest the mother of Jove-born Bacchus, who was wedded by a deadly destiny. For terribly she breathes on everything, and like a bee, flits here and there.

PHÆD. Hush, O women, we are undone.

CHORUS. But what terrible misfortune is there in thy house?

PHÆD. Stop, let me learn the words of those within.

CHORUS. I am silent; but this prelude is evil.

PHÆD. Alas, alas! miserable am I for my sufferings.

CHORUS. What word dost thou utter? what speech dost thou shout? tell me, O lady, what report terrifies thee, rushing upon thy mind?

PHÆD. We are undone! stand at these gates and listen what a noise is sounding (*lit.* falling) in the house.

CHORUS. Thou art by the door; the words that are conveyed from the house are thy care: but tell me, tell me, what evil hath happened.

PHÆD. The son of the horse-loving Amazon, Hippolytus, is shouting, addressing dreadful words to the attendant.

CHORUS. I hear the sound, but I cannot tell clearly whence it comes. Through the gates came the cry to thee.

PHÆD. Aye, and it speaks clearly of the matchmaker of evils, the woman that betrayed the bed of her master.

CHORUS. Woe is me for thy misfortunes! Thou hast been betrayed, my friend. What shall I contrive for thee? the hidden then has been brought to light and thou art undone.

PHÆD. Alas! alas!

CHORUS. Betrayed by thy friends.

PHÆD. She that told of my misfortunes has destroyed me, in a friendly spirit, but not honourably, trying to heal this disease.

CHORUS. How then, what wilt thou do, O thou that hast suffered woes irretrievable?

PHÆD. I know not save one remedy only for my present misfortunes—with all speed to die.

HIPP. O mother Earth and unfoldings of the sun, of what words have I heard the unutterable sound.

NURSE. Hush, my son, before some one hear thy shouts.

HIPP. It is not possible that, having heard dreadful words, I shall be silent.

Nurse. In truth (I beseech) thee by thy fair (armed) right hand.

Hipp. Remove thy hand, and touch not my garments.

Nurse. By thy knees, I beseech thee, do not destroy me.

Hipp. But what if, as thou sayest, thou hast spoken no evil?

Nurse. This speech is by no means general, my son.

Hipp. It is nobler to say what is honourable among many.

Nurse. My child, do not dishonour thy oath.

Hipp. My tongue hath sworn, but my mind hath not-sworn.

Nurse. My son, what wilt thou do? wilt thou destroy thy friends?

Hipp. I scorn (thy words); no unjust person is a friend to me.

Nurse. Pardon me; it is natural for mortals to err, my son.

Hipp. O Zeus, why in truth didst thou set women to dwell in the light of the sun, a treacherous evil to men? For if thou wert willing to-sow-the-seed-of the race of mortals, it would not be necessary for men to procure this from women, but depositing-in-return in thy temples either brass or iron or a weight of gold (they would be able) to buy the seed of children, each at the estimate of its value; and to dwell in their houses free without females. But now being about to introduce a plague into the house, we drain its wealth. And by this it is plain that a woman is a great evil; for the father that begot and reared her, having added a dowry, sends her away from home, that he may be quit of the evil; and he on the other hand who takes the baneful evil to his home, rejoices in adding beauteous adornment to the vile image and decks it out with robes, unhappy man, secretly robbing his house of its happiness. And it must needs be that (*lit.* he has necessity so that) having allied himself with noble connections he rejoices to keep an unpleasant wife; or having gained a good wife, and useless connections, he counterbalances the ill-luck by the good. But his lot is easiest to whom a wife has been settled in his house, a nobody (τὸ μηδὲν) but useless owing to her simple-ways. But a clever woman I hate; in my house at any rate may I never have a woman of higher thoughts than befit a woman (*lit.* it is right that a woman should have). For Venus engenders in the

clever a-spirit-of-mischief more (than in others); but the woman that-is-free-from-cunning owing to her feeble mind is free from folly. And an attendant ought not to approach a wife but men should settle voiceless beasts along with them, in which case they would not be able either to address any one or to receive an answer from them in return. But now, the evil women within the house accomplish evil plans, and the attendants tell it without. Just as you, O wretch, have come to join me to the bed of my father that should not be violated; which I will wash away with flowing water, pouring it into my ears.

How then should I be evil, who do not even think I am pure after having heard such things? But know well, my piety preserves thee, woman. For had I not been taken by the oath of the gods when off my guard, I would never have desisted from telling this to my father. But now I will depart from the house, as long as Theseus is away from the land, and I will keep my mouth in silence. And coming with my father I shall see how both thou and thy mistress will look upon him; and I shall understand thy boldness when I have made trial of it. May ye perish; but I shall never be sated in my hatred for women, not even if any one asserts that I am always saying so; for somehow they always are base. Either then let some one teach them self restraint, or suffer me ever to attack them.

Chorus. O wretched unlucky destinies of women. What arts have we now, or, now that we have failed, what words to solve the difficulty of what he says?

Phæd. We have met with justice, O earth and light. Where ever shall I avoid my misfortunes? and how shall I conceal my sorrow, O my friends? Who of the gods would appear as a helper or who of men as an associate or accomplice in wicked deeds? For the present suffering of my life proceeds, hard to escape from. Most luckless of women am I. —

Chorus. Alas, alas! it is over, and the art of thy servant hath not succeeded, O mistress, but is at fault.

Phæd. O most base and destroyer of thy friends, what hast thou done to me. May Zeus my ancestor destroy thee root-and branch, having smitten thee with fire. Did I not take thought for thy mind, did I not bid thee be silent on the subject for which I am now reproached? But thou didst not keep (silent); therefore shall I die with good name no longer; but

I have need of new words. For he, having his mind whetted with anger, will tell his father of thy mistake to my reproach, and he will fill the whole land with most evil reports. Mayst thou perish, both thou and whoever is eager to benefit his friends against their will dishonourably.

NURSE. O mistress, thou art able to blame my evil deeds; for biting-sorrow prevails over thy powers of judgement; but I also am able to answer this, if thou wilt listen. I brought thee up, and am thy friend; but searching for remedies for thy disease I found not what I wished. But if I had succeeded, I surely should have been-reckoned amongst the clever; for with reference to our fortunes we gain the reputation of wisdom.

PHÆD. Is this fair and satisfactory to me, that thou having injured me shouldst then meet me with arguments?

NURSE. We waste long words; I did not behave-with-self-control; but there is a way that thou mayest be saved even from this, my daughter.

PHÆD. Cease speaking; for formerly thou didst not give me good advice, and thou didst put-thy-hand-to evil deeds. But depart out of the way, and take thought for thyself; for I will arrange my own affairs successfully. But do ye, noble ladies of Trœzene, grant me thus much at my request, veil in silence what ye have heard here.

CHORUS. I swear by dread Artemis, daughter of Zeus, that I will never disclose any of thy misfortunes to the light.

PHÆD. Thou hast spoken well; and by searching out I have one remedy for this calamity, so that I may bestow an honourable life on my children, and myself get advantage in respect of the present state of affairs. For I will never disgrace the house of Crete, nor come into the presence of Theseus, after disgraceful deeds, for the sake of one life.

CHORUS. And art thou intending to commit some irretrievable evil?

PHÆD. To die; and how, this I will deliberate.

CHORUS. Hush.

PHÆD. And do thou at least give me good advice. And I, departing from life this day, shall delight Venus, who is destroying me; and I shall be conquered by bitter love. But by dying I will prove an evil to the other also, that he may learn

not to be high-minded at my misfortunes; but sharing in this disease with me he shall learn to restrain himself.

Chorus. Would I might be beneath the inaccessible hiding-places, where the God might make me a winged bird among winged flocks. Would I could be borne to the sea-wave of the Adriatic shore and the water of Eridanus; where into the dark waters the three unhappy daughters of their father in sorrow for Phaethon drop the amber-lighted sparkles of their tears. And would I could make my way to the apple-bearing shore of the Hesperides, the songstresses, where the lord of the sea no longer affords a road over the dusky sea to sailors, reaching to the dread confine of the heaven, which Atlas supports, and (where) divine fountains flow by the bed of the home of Zeus, where the life-giving, divine land increases happiness for the gods. O white-winged Cretan bark, who over the sea-beaten wave of brine didst convey my queen from her happy home, a most inauspicious wedlock. With ill omen either from both sides or from the land of Crete, it sped to illustrious Athens, and on the shores of Munychus they unbound the twisted ends of the cables, and stepped on the mainland. On account of which she was broken in her heart by a dreadful disease of unholy love from Aphrodite; and being overcharged with terrible misfortune, she will fit and fasten round her white neck a noose suspended from her bridal chamber, feeling reverence for the bitter god, and preferring a glorious death, and removing from her mind her painful love.

Messenger. Alas, alas! haste-to-help all ye who are near the house. My mistress is hanging, the wife of Theseus.

Chorus. Alas, alas, it is done; the royal lady lives no longer, suspended in a hanging noose.

Mess. Will ye not hasten? will not some one bring a two-edged sword, with which we shall loosen the fastening of her neck?

Semi-Chorus. Friends, what are we to do? does it please you to enter the house and free the queen from the tight-drawn noose?

Semi-Chorus. And why? are there not young attendants present? Officiousness is not a safe course in life (*lit.* is not in safety of life).

Mess. Lay out and straighten the wretched corpse. This is a bitter housekeeping for my master.

CHORUS. The unhappy woman, as I hear, hath perished. For already even now they are laying her out as dead.

THESEUS. Ladies, know ye what cry is in the house? the heavy wail of the attendants hath reached me. For the house does not think fit to open the gates and address me joyfully as a sacred-envoy. The aged Pittheus hath suffered no harm? his life is far advanced, but nevertheless it would still grieve us if he left (*lit.* he would grievously leave) this house.

CHORUS. This lot has no reference to the aged for thee, O Theseus; the young by their death will grieve thee.

THES. Alas! is the life of my children taken away?

CHORUS. They live; their mother has died in a manner most painful for thee.

THES. What sayest thou? is my wife dead? by what hap?

CHORUS. She fastened on herself the suspended halter-noose.

THES. Chilled by grief, or from what calamity?

CHORUS. Thus much we know; for I was just now at the house, O Theseus, a mourner for thy misfortunes.

THES. Alas! why then am I crowned as to my head with these woven chaplets, being an unlucky envoy? open the bolts of the gates, O attendants, undo the fastenings, that I may see the bitter sight of the woman, who hath destroyed me by her death.

CHORUS. Alas, alas, woe is me for thy wretched sufferings! thou hast suffered, thou hast wrought enough to confound this house. Alas, for thy daring, O thou that hast died by a violent and unholy calamity, a struggle of thy unhappy hand. Who is it, unhappy woman, that darkens thy life?

THES. Woe is me for my sorrows! I have suffered, unhappy man that I am, the greatest of my woes. O fortune, how heavily hast thou visited me and my house, an unspeakable blot from some avenging spirit. Nay rather a destruction of life that cannot be survived; and I behold a sea of evils so great that I can never swim out again, nor escape the wave of this calamity. What words (shall I be right in speaking), what shall I be right in calling thy grievous lot, O lady? For like a bird out of the hand art thou gone, having sped with a swift leap to Hades. Alas! wretched, wretched are these sufferings. But from some distant source I bring upon myself divine fate (*lit.* fate sent by, or of, the gods) by the sins of some one of those before me.

CHORUS. Not to thee alone, O King, have these evils come; but thou hast lost a dear wife in common with many others.

THES. I wish to die and to inhabit in darkness the gloom below, the gloom beneath the earth, being robbed of thy company that is most dear to me; for thou hast destroyed me more than thou hast destroyed thyself. From whom can I hear whence the deadly fate entered thy heart, O lady? will any one tell the deed, or doth the palace in vain contain a crowd of my attendants? Woe is me unhappy on account of thee, what a woe of the house have I seen, unendurable, unspeakable. But I am undone; the house is desolate, and my children orphaned.

CHORUS. Thou hast left, thou hast left, O dear and best of all women that the light of the sun and the star-faced moon of night beholds. Unhappy for the evil the house is suffering. My eyes are overflowing and wet with tears at thy misfortune; but the misfortune that will follow on this I have dreaded long ago (*lit.* I am dreading now for a long time).

THES. Alas, alas! what new (calamity) does this letter hanging from her dear hand wish to signify? Has the unhappy woman written injunctions to me concerning marriage and her children making-some-earnest-request? Be of good cheer, unhappy one; there is no woman who shall enter the bed and house of Theseus. And indeed the impress of the golden seal of her who is no longer greets me. Come, having unfolded the surrounding seal let me see what this letter means to tell me.

CHORUS. Alas, alas! this new evil the god is bringing on in succession. To me the lot of life would be unendurable to meet with, in reference to what has been brought to pass. For I call the house of my master dead, no longer alive, alas, alas! O deity, if it be in any way possible, do not overthrow the house; but hear my request (*lit.* me requesting); for from some one like a prophet I foresee an evil omen.

THES. Alas! what another evil is this in addition to evil, unendurable, unspeakable. Unhappy man that I am!

CHORUS. What is the matter, tell me, if I have any share in the tidings.

THES. The letter cries out woes that cannot, that cannot be forgotten. Where can I escape the weight of my misfortunes? for I perish utterly at such an utterance as I have seen speaking in the writing, unhappy man that I am.

CHORUS. Alas! thou disclosest a tale that is the beginning of misfortunes.

THES. I will no longer confine within the barriers of my mouth this miserable woe that is hard to escape. Hippolytus has dared to violate my marriage-bed by force, dishonouring the dread eye of Zeus. But, O father Poseidon, with one of the three curses which thou once didst promise me, destroy my son, and may he not escape this day, if the curses thou didst grant me were true.

CHORUS. O King, by the gods, retract this prayer again; for thou shalt afterwards know that thou hast erred; be persuaded by me.

THES. It is not possible; and in addition I will drive him from this land, and he shall be smitten with one of two fates; for either Poseidon will send him dead to the abode of Hades, respecting my curses, or, being driven from this land a wanderer on a foreign land he shall drag out a miserable life.

CHORUS. And in truth here is thy son himself coming opportunely, Hippolytus; but do thou, remitting thy evil wrath, King Theseus, counsel what is best for thy house.

HIPP. Hearing thy cry I have come, O my father, in haste; what it is however over which thou lamentest I know not, but I should like to hear from thee. Come, what is the matter? I see thy wife O father, a corpse; this is worthy of the greatest wonder; whom I lately left, who not long ago was looking on this light. What is the matter with her? in what way does she perish? Father, I wish to learn from thee. Art thou silent? there is no need for silence in misfortunes; For the heart that desires to hear everything is found to be curious even in misfortunes. It is not right however O father, to conceal thy misfortunes from friends, and even more than friends.

THES. O men that make many mistakes idly, why in truth do ye teach countless arts and devise and discover everything, while there is one thing that ye know not nor have ye even sought for it yet, (how) to teach those to be wise who have no sense?

HIPP. A clever man-of-wisdom thou hast spoken of, who is able to force those who have no wisdom to be wise. But since, my father, thou art not using subtle speech at a fitting time,

I fear lest thy tongue has overstepped-its-bounds by misfortunes.

Thes. Alas! there should be established for mortals some clear token of their friends and power-of-distinguishing their minds (to learn) who is and is not a true friend; and all men should have two voices, the one just, the other a chance one (*lit.* as it happens) in which case that which entertains unjust thoughts would be refuted by the just, and we should not be deceived.

Hipp. But hath one of my friends been slandering me in thy ear, and am I suffering, though nothing guilty? I am amazed; for thy words wandering from the seat of reason astound me.

Thes. Alas, for the mortal mind, whither will it advance? what limit will there be to its boldness and audacity? For if it shall be increased according to man's life, and the later man shall be a rascal over and above the former, it will be necessary for the gods to add another earth to this land, which shall contain the unjust and wicked. And look on this man, who being sprung from me hath defiled my bed, and is clearly convicted by her who is dead of being the basest of men. But, since thou hast come to pollution, show thy face here before thy father. Dost *thou* forsooth associate with the gods, as being a man out-of-the-common; art *thou* modest and pure from evil? I will not be persuaded by thy boasts, to think foolishly by attaching ignorance to the gods. So now then boast away and play-the-huckster with victuals made from lifeless food, and having Orpheus as thy king revel, honouring learned trifles (*lit.* the smoke of many letters); since thou hast been caught. And such men as these I publicly command to flee; for with fine words they strive to snare, planning base devices. She is dead; dost thou think this will save thee? herein thou art most detected, O thou utter villain. For what oaths, what arguments could be stronger than she is, so that thou couldst escape the charge? Thou wilt say that she hates thee and that the bastard is by nature hateful to those born-in-wedlock; then she was a bad trader in life that thou speakest of, if by reason of her hatred for thee she lost what was most precious to her (i.e. her life). But (thou wilt say) that folly is not in men, but is inborn in women; I know well that young

men are no whit steadier than women, whenever Venus upsets their young mind; but men are aided by their sex that belongs to them. Now, however, why do I thus strive with thy words, when the corpse is present as clearest proof? depart from this land with all speed as an exile, and go neither to heaven-built Athens, nor to the confines of the land over which my spear holds sway. For if I having suffered thus shall be worsted by thee, the Isthmian Sinis will not bear me witness that I killed him, but that I make an empty boast, nor will the rocks of Sciron, sharing in the sea, bear testimony that I am grievous to the wicked.

CHORUS. I know not how I could say that any one of mortals is prosperous; for that which was first hath been overturned again.

HIPP. O father, thy wrath and the sternness of thy mind is terrible; yet this matter, though it hath fair words is not honourable, if one were to unfold it. But I am unskilled in speaking before the multitude, but before my equals and few I am wiser. And even this hath its due; for those who are foolish among the wise are more skilled to speak before a multitude. But nevertheless, since calamity hath come, I needs must loose my tongue. And first I will begin to speak at the point where you first attacked me with intent to ruin me, and that without my having a word to answer. (*lit.* being about to say something in answer). Dost thou behold this light (of the sun) and earth? in them there is no man, not even if thou shouldst deny it, more discreet than myself. For I know first how to reverence the gods, and to associate with friends that do not endeavour to do wrong, but who have a sense of shame so as neither to put forward what is evil, nor to render a disgraceful service in return to those who associate with them; I am no derider of my associates, father, but I am the same to my friends when not present and when I am near them. And by one thing I am untouched, with which thou now thinkest to catch me; for my body is pure from the bed (of woman) up to this day. I know not this matter, save by hearing it in story and beholding it in a picture; [and that not often] for I am not even eager to look on this, since I have a maiden soul. And yet suppose my modesty doth not perhaps convince thee; then thou must shew in what way I was undone. Was

this woman's form the fairest among all women? or did I expect, winning a bed of wealth, to inhabit thy house (as head)? Foolish then was I, nay rather nowhere in my senses. But (you may answer) that even to the discreet sovereignty is pleasant; by no means, unless monarchy has destroyed the senses of those men whom it pleases. But I would wish to conquer in the Hellenic games as first, and in the state to live happily holding the second place with the best friends. For it is both possible to manage affairs, and danger being absent produces pleasure greater than sovereignty. But one thing of what I had to say (τῶν ἐμῶν) has not been spoken, while thou knowest the rest; for if I had a witness such as I am myself and I were pleading my cause with this woman still alive, thou wouldst have seen those who were guilty in deeds if thou hadst gone through the matter. But now by Zeus the god of oaths, and the plain of earth, I swear to thee that I never touched thy bed, and that I should never have wished it, nor thought of it. In truth, may I perish without fame, without repute, without a city, without a home, an exile wandering over the earth, and may neither earth nor sea receive my flesh when I am dead, if I am a wicked man. And whether it was in fear that she took away her life, I know not; for it is not allowed me to speak further. She was wise, though not able to be modest; but we who were, made a bad use of it.

Chorus. Thou hast stated a sufficient escape from the charge, bringing forward oaths by the gods, no slight warrant.

Thes. Is not this man an enchanter and a juggler, who having dishonoured his father trusts to overcome my mind by easiness of temper?

Hipp. And I much wonder at this in thee, father; for if thou wert my son, and I thy father, I would have killed thee, and not have punished thee with banishment, if thou hadst dared to touch my wife.

Thes. How fitly thou hast spoken this; thou shalt not so die as thou hast set forth this law for thyself; for speedy death is easiest for an unhappy man. But an exile and wanderer from thy father-land on a foreign land thou shalt drag out a bitter life; for this is the reward for an impious man.

Hipp. Alas, what wilt thou do? wilt thou not even ac-

cept Time as informer against me, but wilt thou drive me from the land?

Thes. Aye; beyond the sea and the boundaries of Atlas, if I could, so I hate thee (thy head).

Hipp. Wilt thou cast me from the land unjudged, having examined no oath nor assurance nor words of prophets?

Thes. This letter, though it hath received no lot, brings a trustworthy accusation against thee; and to the birds that flit overhead I bid a long farewell.

Hipp. O ye gods, why in truth do I not open my mouth, who am destroyed by you, whom I worship? Not so; any how I should not persuade those whom I ought, and to no purpose should I violate the oaths I swore.

Thes. Ah me! how thy fine talk kills me. Wilt thou not with all speed depart from thy father-land?

Hipp. Whither shall I turn, unhappy man that I am? to what stranger's house shall I go, banished as I am on this charge?

Thes. (To the house of the man) who takes pleasure in entertaining strangers that are defilers of women and the partners in mischief.

Hipp. Alas! this goes to my heart and is near to tears, if I both appear base and seem so to thee.

Thes. Thou shouldst have lamented then and learnt before hand, when thou hadst the audacity to outrage thy father's wife.

Hipp. O house, would thou couldst utter a voice for me, and bear witness if I am a wicked man.

Thes. Dost thou have resource to witnesses that cannot speak? this deed, though it speaks not, clearly proves thee base.

Hipp. Would that I could stand and look at myself in the face, in which case I would have lamented the evils I suffer.

Thes. Thou didst take much more pains to worship thyself than to act rightly towards thy parents, just man as thou art.

Hipp. O unhappy mother, O wretched birth. May none of my friends be ever a bastard.

Thes. Will ye not drag him off, O attendants? have ye not heard me long ago bidding him be banished?

HIPP. To their cost shall any one of them touch me; but do thou thyself, if it please thee, thrust me from the land.

THES. I will do this, if thou wilt not obey my words; for no pity for thy exile comes over me.

HIPP. It is fixed, as it seems; unhappy man that I am, as I know this, but know not how I shall tell it. O daughter of Latona, dearest of goddesses to me, that sittest with me, fellow-huntress, together will we flee from illustrious Athens. And farewell, O city and land of Erechtheus; O plain of Trœzene, how many pleasures hast thou to pass one's youth in, farewell; for I look on and address thee for the last time. Come, my young companions in this land. Address me and escort me from the land; since never will ye behold a man more chaste, even if it seems not to be so to my father.

CHORUS. Greatly indeed does the care of the gods, when it occurs to the mind, remove our sorrows; but when I fancy I have gained some knowledge-(of-providence) [*lit.* concealing some intelligence in hope] I am at fault in the fortunes of mortals and their deeds, when I behold them. For one thing comes now, and now another, in succession, and life changes for mortals ever shifting. Would that fate would grant me this from the gods at my prayer, good fortune with happiness and a mind untouched by woes; and may my reputation be neither too great [*lit.* too finely worked] nor on the other hand too little [*lit.* counterfeit, bad]; but changing my manners easily on the morrow may I ever be happy in life. For I no longer have a clear mind, and I see things beyond my expectation, when I have seen, I have seen the brightest star of Hellenian Athena by his father's wrath setting forth for another land. O sands of the city's shore, and mountain thicket, where with swift-footed dogs he used to slay wild beasts, attendant on dread Dictynna. No longer wilt thou mount the pair of Venetian colts, covering the course round Limna with the foot of the training steed. And the sleepless muse beneath the rim of the lyre shall cease in thy father's house; and the uncrowned resting-places of the daughter of Latona in the deep grass; and by thy exile the strife for wedlock has perished for maidens; but I through thy misfortune will endure-to-the-end my unhappy fate with tears; O unhappy mother, fruitlessly didst thou bear him; alas! I am wroth with the gods; ah! ye united graces

most worthy man?" and many of us wishing (to do so) came too late (*lit.* were left behind with tardy foot). And he freed from the bonds of the well-cut reins—I know not in what manner—falls, with a little breath of life still in him; and the horses vanished and the unlucky monster of the bull I know not whither in the rocky ground. Now I am the servant of thy house, O king, but thus much I shall never be persuaded of in regard to thy son that he is a villain, not even if all the race of women were hung and one were to fill the pine-trees on Ida with writings, since I know that he was good.

CHORUS. Alas! the misfortune of new evils has been brought to pass, nor is there any escape from fate and necessity.

THES. From hatred of the man who has suffered this I feel pleasure in these words; but now, feeling respect for the gods and him, because he is my son, I neither feel pleasure nor pain at these misfortunes.

MESS. How then? are we to fetch, or what are we to do to the wretched man to please thy mind? think; and if thou takest my advice thou wilt not be harsh towards thy unhappy son.

THES. Fetch him, in order that beholding before my eyes the man who did not refuse to defile my bed I may convict him both by words and the misfortunes sent-by-the-gods.

CHORUS. Thou, O Venus, subduest the inflexible mind of gods and men; and with thee the boy with varied wings surrounding them with swift pinion. And he flies over earth and the loud-sounding briny sea. And Love charms those, whom in their maddened heart he attacks, winged god shining like gold,—the nature of mountain-bred young animals and of the sea and all that earth rears, which the sun looks on lighted-up-by-its-rays, and men; over all these, O Venus, thou alone exercisest royal sway.

ARTEMIS. I command thee the nobly-born son of Ægeus, to listen; and I, Latona daughter of Artemis call thee. O Theseus, why art thou, unhappy man, pleased at this, having slain thy son impiously, doubtfully persuaded by the false tales of thy wife? but a manifest visitation hath (now) seized thee. Why dost not thou hide thy body beneath the depths of the earth in shame, or flying above, changing thy life, (*i. e.* becoming a bird) keep back thy foot outside of this calamity? since among

good men at least thou canst not obtain (*lit.* is not attainable by thee) a share of life. Hear, O Theseus, the state of thy misfortunes; and yet I shall get no good, but shall pain thee. But for this have I come, to shew forth thy son's just mind, that he may die with honour, and thy wife's madness, or, in a manner, nobleness; for being bitten with the stings of the goddess who is most hateful to all of us who take pleasure in virginity, she was enamoured of thy son. And endeavouring by judgement to conquer Venus she perished unwillingly by the machinations of her nurse, who tells her complaint to thy son under oath. But he, as indeed was right, did not agree to her words, nor again when reviled by thee did he break the fidelity of his oath, pious man that he was. And she, fearing lest she should be convicted (*lit.* fall into conviction) wrote a false letter, and destroyed thy son by treachery, but yet persuaded thee.

THES. Alas!

ARTEMIS. Doth the tale sting thee, O Theseus? but keep quiet, that having heard what is to follow thou mayst lament yet more. Thou knowest that thou hast three curses from thy father of-sure-fulfilment; of which, O basest of men, thou hast drawn aside the one upon thy son, when thou mightest (have employed it) against some foe. Thy father, god of the sea, with good feeling towards thee, gave thee as much as was right, since he had promised; but thou appearest base both in his judgement and in mine, in that thou didst neither await the warrant nor the voice of sooth-sayers, nor make enquiries, nor take thought a long while, but quicker than was right for thee didst utter the curse against thy son and cause his death.

THES. O lady, may I perish.

ARTEMIS. Thou hast done dreadful deeds, but yet thou mayst even yet obtain pardon for this; for Venus willed this to take place, satisfying her wrath; and this law holds amongst the gods; none of us wishes to oppose the zeal of one who is eager (for anything) but we ever stand aloof. For know well, if I did not fear Zeus, I would never have come to such disgrace as to allow the man, that is dearest of all mortals to me, to die. And ignorance in the first place frees thy error from baseness; and in the next place the woman who is dead destroyed (*lit.* expended) proofs of words so as to have persuaded thy mind.

Most of all on thee these evils have burst, but grief on me too; for the gods do not feel pleasure in the death of the pious; the wicked however we destroy utterly with children and houses together.

Chorus. And here indeed comes the unhappy youth, his youthful flesh and auburn head soiled (in the dust). O sorrow of the house, what a double woe hath been brought to pass upon the house, falling on it from the gods!

Hipp. Alas! unhappy man that I am, I have been destroyed by an unjust father by an unjust oracle. I perish, woe is me! pains shoot through my head, and a spasm darts through my brain. Stop, let me rest my fainting body. Alas! O hateful chariot and horses, fed by my hand, thou hast destroyed me, thou hast slain me. Alas! by the gods, O attendants, gently touch my wounded flesh with your hands. Who stands on the right of my side? Raise me suitably and duly move the unhappy wretch and accursed by his father's error. O Zeus, dost thou behold this? Here I the pious and worshipper-of-the-gods, here I that surpass all in chastity am hastening beneath the earth to a manifest death, having lost life; and in vain have I gone through many labours of piety towards men; alas! and now a pang, a pang attacks me. Let me go unhappy; and may death come to me as a healer. Ye are destroying me further, ye are destroying me, unhappy man that I am; I long for a two-edged sword to cut myself asunder, and lay my life to rest. O unhappy curse of my father, the evil of my blood-stained kindred, my ancient ancestors, is coming forth from them, nor doth it tarry, and hath come upon me (why ever?) that am guilty of no evils? Alas! what am I to say? How shall I free my life from this cruel calamity? would that the dark and gloomy necessity of death would lull me, unhappy man that I am, to sleep.

Artemis. Unhappy man, with what a sorrow hast thou been united! and thy nobleness of mind hath been thy ruin.

Hipp. Alas! O divine breath of fragrance,—for even though in the midst of woes I perceive thee and am lightened in body; the goddess Artemis is in this place.

Artemis. Unhappy man, she is, to thee the dearest of the goddesses.

HIPP. Dost thou behold me, O mistress, the ill-fated man, how I am?

ARTEMIS. I see; but I may not shed a tear from my eyes.

HIPP. Thou hast no huntsman, nor servant.

ARTEMIS. No; but thou art perishing dear to me.

HIPP. Nor one-to-drive-thy-horses, nor guard-thy-images.

ARTEMIS. (No) for treacherous Venus hath thus contrived.

HIPP. Alas! I am aware of the goddess who hath destroyed me.

ARTEMIS. She was jealous of her honour, and was wrath with one that was chaste.

HIPP. Venus, I see, alone hath destroyed us three.

ARTEMIS. Thy father, and thee, and thirdly his wife.

HIPP. Therefore I bewail my father's ill-fortune too.

ARTEMIS. He was misled by the devices of the goddess.

HIPP. O unhappy thou for this misfortune, my father.

THES. I am undone, my son, nor have I any pleasure in life.

HIPP. I lament for thee rather than for myself for thy mistake.

THES. Would that I could die instead of thee, my son.

HIPP. O bitter gifts of thy father Poseidon.

THES. Would that they had never reached my lips.

HIPP. And why? thou wouldst have killed me, as thou then wert angry.

THES. For I was deceived in my opinion by the gods.

HIPP. Alas! would that the race of men could curse the gods.

ARTEMIS. Let be; for not even beneath the darkness of the earth shall the wrath that comes from the zeal of Venus light upon thy body unavenged, for the sake of thy piety and good mind. For I by my hand will punish with these arrows that-cannot-be-escaped another one belonging to her whoever be the dearest of mortals (in her sight). And to thee, unhappy one, in return for these woes I will give the greatest honours in the city of Trœzene; for unwedded maidens shall cut their locks for thee, through long time reaping-the-fruits-of the greatest grief of tears. And ever maidens in their songs shall think of thee [*lit.* the song-making care of maidens shall be towards thee] and the love of Phædra towards thee shall not be kept

silent coming to nought unrecorded. And thou, O child of old Ægeus, take thy son in thy arms and draw him to thee; for unwillingly thou didst destroy him; and it is natural for men to err when the gods bring it to pass (*lit.* give); and I advise thee not to detest thy father, O Hippolytus; for thou hast thy fate by which thou didst perish. And farewell; for I may not see the dead, nor defile my eye with the gasp of death; and I see thou art already near this strait.

Hipp. Thou too farewell departing, blessed maiden; and mayst thou leave a long friendship without regret. And I put an end to my quarrel with my father at thy request; for even so before did I obey thy words. Alas! darkness already seizes me over my eyes. Father, take hold of me, and set up my body.

Thes. Alas, my son! what art thou doing to me unhappy that I am?

Hipp. I perish, and I see the gates of the world below.

Thes. Leaving my mind with-the-taint-of-guilt?

Hipp. Not so, for I acquit thee of this murder.

Thes. What sayest thou? dost thou quit me free from blood?

Hipp. I call Artemis, subduing with the bow, to witness.

Thes. O dearest one, how noble dost thou shew thyself to thy father.

Hipp. Farewell thou too, a long farewell, my father.

Thes. Alas! for thy pious and thy virtuous mind.

Hipp. Pray to meet with such children born in wedlock.

Thes. Abandon me not, my son, but bear up.

Hipp. My bearing up is done; for I die, my father; but hide my face with all speed veil my face.

Thes. O noble confines of Athens and Pallas, of what a man will ye be deprived. O unhappy that I am! how long, O Venus, will I remember thy evil deeds.

Chorus. This universal sorrow hath come on all the citizens unexpectedly. There will be-heard the plash of many tears; for the lamentable talk about great men prevails the more.

PARSING.

Line

1. **κέκλημαι** : pass. ind. perf. sing. 1st from *καλέω*.
5. **κράτη** : neut. plur. acc. from *κράτος*.
9. **δείξω** : act. ind. fut. sing. 1st from *δείκνυμι*.
13. **πεφυκέναι** : act. inf. perf. from *φύω*.
19. **προσπεσὼν** : act. partic. 2 aor. nom. sing. masc. from *προσπίπτω*.
21. **ἡμάρτηκε** : act. ind. perf. sing. 3rd from *ἁμαρτάνω*.
23. **προκόψασ(α)** : act. partic. 1 aor. nom. sing. fem. from *προκόπτω*.
24. **ἐλθόντα** : act. partic. 2 aor. acc. sing. masc. from *ἔρχομαι*.
27. **ἰδοῦσα** : act. partic. 2 aor. nom. sing. fem. from *ὁράω*.

— **κατέσχετο** : midd. (passive signification) ind. 2 aor. sing. 3rd from *κατέχω*.

29. **ἐλθεῖν** : cf. l. 24.
31. **ἐγκαθείσατο** : see note in text.
32. **ἐρῶσ(α)** : act. partic. pres. nom. sing. fem. from *ἐράω*.

— **ἔρωτ(α)** : acc. sing. from *ἔρως* (love).

33. **ἱδρύσθαι** : pass. inf. perf. from *ἱδρύω*.
37. **αἰνέσας** : act. partic. 1 aor. nom. sing. masc. from *αἰνέω*.
38. **κἀκπεπληγμένη = καὶ ἐκπεπληγμένη**, pass. partic. 1 aor. nom. sing. fem. from *ἐκπλήσσω*.
41. **πεσεῖν** : act. infin. 2 aor. from *πίπτω*.
42. **κἀκφανήσεται = καὶ ἐκφανήσεται** : midd. ind. fut. sing. 3rd from *ἐκφαίνω*.
43. **πεφυκότα** : act. partic. perf. acc. masc. sing. from *φύω*.
44. **κτενεῖ** : act. ind. fut. sing. 3rd from *κτείνω*.
45. **ὤπασεν** : act. ind. 1 aor. sing. 3rd. from *ὀπάζω*.
46. **εὔξασθαι** : mid. inf. aor. 1. from *εὔχομαι*.
49. **παρασχεῖν** : act. inf. 2 aor. from *παρέχω*.
52. **ἐκλελοιπότα** : act. partic. perf. acc. sing. masc. from *ἐκλείπω*.
53. **βήσομαι** : midd. ind. fut. sing. 1st from *βαίνω*.
55. **λέλακεν** : act. ind. perf. sing. 3rd from *λάσκω*.
56. **ἀνεῳγμένας** : pass. partic. perf. plur. acc. fem. from *ἀνοίγω*.

66. **καλλίστα = καλλίστη**. fem. sing. nom.
74. **κοσμήσας**: act. partic. 1 aor. masc. nom. sing. from *κοσμέω*.
75. **ἀξιοῖ** : act. ind. pres. sing. 3rd. from *ἀξιόω*.
80. **εἴληχεν** : act. ind. perf. sing. 3rd. from *λαγχάνω*.
83. **δέξαι** : midd. imperative 1. aor. sing. 2nd. from *δέχομαι*.
87. **κάμψαιμ(ι)** : act. opt. 1. aor. sing. 1st. from *κάμπτω*.
— **ἠρξάμην** : midd. ind. 1 aor. sing. 1st. from *ἄρχω*.
89. **δέξαιο** : midd. opt. 1 aor. sing. 2nd from *δέχομαι*.
— **βουλεύσαντος** : act. partic. 1 aor. gen. sing. masc. from *βουλεύω*.
91. **οἶσθ(α)** : 2nd sing. from *οἶδα* (I know). *οἶδα, οἶσθα, οἶδε, ἴστον, ἴστον, ἴσμεν, ἴστε, ἴσασι.* imperative *ἴσθι.* subj. *εἰδῶ.* opt. *εἰδείην.* infin. *εἰδέναι.* partic. *εἰδώς.*
— **καθέστηκεν** : act. ind. perf. sing. 3rd from *καθίστημι*.
98. **χρώμεθα** : midd. ind. pres. plur. 1st from *χράομαι*.
100. **εὐλαβοῦ** : midd. imper. sing. 2nd from *εὐλαβέομαι*.
— **σφαλῇ** : pass. subj. 2 aor. sing. 3rd from *σφάλλω*.
101. **ἐφέστηκεν** : cf. l. 91.
111. **ζεύξας** : act. partic. 1. aor. masc. nom. sing. from *ζεύγνυμι*.
— **κορεσθεὶς** : pass. partic. 1. aor. masc. nom. sing. from *κορέννυμι*.
112. **γυμνάσω** : act. subj. 1. aor. sing. 1st from *γυμνάζω*.
114. **μιμητέον** : verbal adjective of *μιμέομαι*, (I imitate), governing the accusative *τοὺς νέους*.
119. **δόκει** : act. imperative pres. sing. 2nd from *δοκέω*.
124. **προϊεῖσα** : act. partic. pres. sing. nom. fem. from *προΐημι*.
140. **κέλσαι** : act. infin. 1. aor. from *κέλλω*.
147. **τρύχει** : pass. ind. pres. sing. 2nd from *τρύχω*.
155. **ἔπλευσεν** : act. ind. 1 aor. sing. 3rd from *πλέω*.
160. **δέδεται** : pass. ind. perf. sing. 3rd from *δέω*, (bind).
164. **ὠδίνων** : gen. plur. from *ὠδὶς—ῖνος*.
165. **ῇξεν** : act. ind. 1 aor. sing. 3rd from *ἀΐσσω*.
— **νήδυος** : gen. sing. from *νηδύς*.
174. **δεδήληται** : pass. (in form, if not in meaning), ind. perf. sing. 3rd from *δηλέομαι*.
183. **σφάλλει** : pass. ind. pres. sing. 2nd from *σφάλλω*.
185. **ἡγεῖ** : midd. ind. pres. sing. 2nd from *ἡγεόμαι*.
197. **φερόμεσθα = φερόμεθα** : *σ* being often inserted in this person.
200. **λάβετ(ε)**: act. imper. 2. aor. plur. 2nd from *λαμβάνω*.
202. **ἄφελε** : act. imperat. 2. aor. sing. 2nd. from *ἀφαιρέω*.
— **ἀμπέτασον**: poetical = *ἀναπέτασον*. act. imperat. 1. aor. sing. 2nd from *ἀναπετάννυμι*.

205. **ῥᾷον** : neut. sing. of *ῥᾴων* (comparative of *ῥᾴδιος*) used adverbially.
206. **οἴσεις** : act. ind. fut. sing. 2nd from *φέρω*.
210. **ἀρυσαίμαν = ἀρυσαίμην** : midd. opt. 1. aor. sing. 1st. from *ἀρύτω*.
212. **κλιθεῖσ (α)** : pass. partic. 1. aor. nom. sing. fem. from *κλίνω*. **ἀναπαυσαίμαν = ἀναπαυσαίμην** : midd. opt. 1. aor. sing. 1st from *ἀναπαύω*.
214. **γηρύσει** : midd. ind. fut. sing. 2nd from *γηρύω*.
219. **θωῦξαι** : act. infin. 1. aor. from *θωΰσσω*.
— **ῥῖψαι** : act. infin. 1. aor. from *ῥίπτω*.
225. **ἔρασαι** : midd. ind. pres. sing. 2nd from *ἔραμαι*.
234. **ἐστέλλου** : midd. ind. imperf. sing. 2nd from *στέλλω*.
239. **εἰργασάμαν = εἰργασάμην**. midd. ind. 1. aor. sing. 1st. from *ἐργάζομαι*.
240. **παρεπλάγχθην** : pass. ind. 1. aor. sing. 1st. from *παραπλάζω*.
241. **ἐμάνην** : pass. ind. 1. aor. sing. 1st. from *μαίνομαι*.
244. **λελεγμένα** : pass. partic. perf. acc. pl. neut. from *λέγω*.
246. **τέτραπται** : pass. ind. perf. sing. 3rd. from *τρέπω*.
249. **ἀπολέσθαι** : midd. inf. 2 aor. from *ἀπόλλυμι*.
257. **ὤσασθαι** : midd. inf. 1. aor. from *ὠθέω*.
— **ξυντεῖναι** : act. inf. 1. aor. from *συντείνω*.
273. **ταὐτὸν = τὸ αὐτὸ**.
274. **κατέξανται** : pass. ind. perf. sing. 3rd from *καταξαίνω*.
278. **εἶπας** : act. ind. 1. aor. sing. 2nd from *φημι*.
— **πόσει** : dat. sing. of *πόσις* (husband) : nothing to do with *πούς* (foot).
284. **ἀφῖγμαι** : midd. ind. perf. sing. 1st. from *ἀφικνέομαι*.
285. **ἀνήσω** : act. ind. fut. sing. 1st from *ἀνίημι*.
288. **λαθώμεθα** : midd. subj. 2. aor. plur. 1st from *λανθάνω*.
289. **ἡδίων** : masc. nom. comparative of *ἡδύς*.
— **γενοῦ** : midd. imper. 2. aor. sing. 2nd. from *γίγνομαι*.
291. **εἱπόμην** : midd. ind. imperf. sing. 1. from *ἕπομαι*. 2. aor. *ἑσπόμην*.
292. **μεθεῖσ (α)** : act. part 2. aor. nom. sing. fem. from *μεθίημι*.
— **βελτίω = βελτίονα** : acc. sing. masc. from *βελτίων*, comparative of *ἀγαθός*.
299. **λεχθεῖσι** : pass. part. 1 aor. dat. plur. masc. from *λέγω*.
300. **φθέγξαι** : midd. imper. 1. aor. sing. 2nd. from *φθέγγομαι*.
304. **αὐθαδεστέρα** : fem. sing. nom. of *αὐθαδέστερος*, comparative of *αὐθάδης*.

308. **ἐγείνατο**: midd. (active sense) ind. 1. aor. sing. 3rd. from *γείνομαι* = *γεννάω*.
314. **ὀνῆσαι**: act. infin. 1. aor. from *ὀνίνημι*.
321. **ὀφθείην**: pass. opt. 1. aor. sing. 1st. from *ὁράω*.
323. **ἔα**: act. imper. pres. sing. 2nd. from *ἐάω*.
327. **πεύσει**: midd. ind. fut. sing. 2. from *πυνθάνομαι*.
329. **ὀλεῖ**: midd. ind. fut. sing. 2. from *ὄλλυμι*.
333. **ἄπελθε**: act. imper. 2. aor. sing. 2. from *ἀπέρχομαι*.
— **μέθες**: act. imper. 2. aor. sing. 2. from *μεθίημι*.
336. **σιγῷμ (ι)**: act. opt. pres. sing. 1. from *σιγάω*.
337. **ἔρον** = **ἔρωτα**.
342. **ἐκ** belongs to *πέπληγμαι* by Tmesis: i. e. the verb is *ἐκπλήσσω*.
346. **τἀφανῆ** = **τὰ ἀφανῆ**: neut. plur. of *ἀφανής*.
349. **εἶμεν** = **εἴημεν**. **θατέρῳ** = **τῷ ἑτέρῳ**.
— **κεχρημένοι**: midd. partic. perf. nom. pl. masc. from *χράομαι*.
355. **ζῶσ (α)**: act. partic. pres. nom. sing. fem. from *ζάω*.
364. **ὀλοίμαν** = **ὀλοίμην**. **σᾶν** = **σῶν**.
376. **διέφθαρται**: pass. indic. perf. sing. 3rd. from *διαφθείρω*.
382. **προθέντες**: act. partic. 2. aor. nom. plur. masc. from *προτίθημι*.
392. **ἔτρωσεν**: act. indic. 1. aor. sing. 3. from *τιτρώσκω*.
393. **ἐνέγκαιμ(ι)**: act. opt. 1. aor. sing. 1. from *φέρω*.
399. **προὐνοησάμην**: midd. ind. 1. aor. sing. 1. from *προνοέομαι*.
401. Observe *κρατεῖν* with accusative = to conquer, with genitive = to get possession of.
402. **ἀντερεῖ**: act. ind. fut. sing. 3rd (no present in use).
404. **δρώσῃ**: act. partic. pres. dat. sing. fem. from *δράω*.
405. **ᾔδη** = **ᾔδειν**: act. pluperf. with imperf. sense, from *οἶδα*.
418. **ἀφῇ**: act. subj. 2. aor. sing. 3rd from *ἀφίημι*.
420. **ἁλῶ**: act. (Pass. meaning), subj. 2. aor. sing. 1. from *ἁλίσκομαι*.
441. **ἐρῶσι**: act. partic. dat. plur. masc. from *ἐράω*.
443. **φορητὸν**: cf. Latin. Triste lupus stabulis, and Varium et mutabile semper Femina, the neuter being put where one would more naturally expect masculine and feminine respectively.
— **ῥυῇ**: pass. (act. meaning), subj. 2. aor. sing. 3. from *ῥέω*.
444. **ἡσυχῇ**: an adverb.
459. **ἀνέξει**: midd. fut. indic. sing. 2nd. from *ἀνέχω*.
468. **κατηρεφεῖς**: nom. plur. masc. from *κατηρεφής*.
469. **ἀκριβώσειαν**: act. opt. 1. aor. plur. 3. from *ἀκριβόω*.
470. **ἐκνεῦσαι**: act. infin. 1. aor. from *ἐκνέω*.

471. **πλείω = πλείονα** : acc. plur. neut. comparative of *πολύς*.
476. **τόλμα** : act. imper. pres. sing. 2nd from *τολμάω*.
485. **ἀλγίων** : comparative of *ἀλγεινὸς*.
489. **ὅτου = οὗτινος** : (gen. from *ὅστις*) as *ὅτῳ = ᾧτινι*, dative of the same.
498. **συγκλῄσεις = συγκλείσεις** : act. indic. fut. sing. 2nd from *συγκλείω*.
500. **ἀμείνω = ἀμείνονα** : nom. plur. neut. comparative of *ἀγαθός*.
506. **ἀναλωθήσομαι** : pass. ind. fut. sing. 1. from *ἀναλίσκω*.
517. **ὄνασθαι** : midd. inf. 1. aor. from *ὀνίνημι*.
518. **δέδοιχ' = δέδοικα** : act. ind. perf. sing. 1st from *δείδω*.
519. **φοβηθεῖσ(α)** : pass. (act. signification) partic. 1. aor. nom. sing. *φοβέω*.
527. **ἐπιστρατεύσῃ** : midd. subj. 1. aor. sing. 2nd. from *ἐπιστρατεύω*.
560. **Διογόνοιο = Διογόνου.**
561. **νυμφευσαμέναν = νυμφευσαμένην.**
564. **πεπόταται = πεπότηται** : midd. ind. perf. sing. 3. from *ποτάομαι*.
567. **ἐπίσχετ(ε)** : act. imp. 2. aor. plur. 2nd. from *ἐπέχω*.
— **ἐκμάθω** : act. subj. 2. aor. sing. 1st from *ἐκμανθάνω*.
575. **ἐπιστᾶσαι** : act. partic. 2. aor. nom. plur. fem. from *ἐφίστημι*.
585. **ἀχὰν = ἠχὴν. σαφὲς** : neut. sing. adj. used adverbially. *ὅπα = ὅπῃ*, (which way, whence).
586. **ἔμολε** : act. ind. 2. aor. sing. 3rd. from *βλώσκω*.
591. **προδέδοσαι** : pass. ind. perf. sing. 2nd. from *προδίδωμι*.
592. **μήσομαι** : midd. ind. fut. sing. 1st. from *μήδομαι*.
— **πέφηνε** : act. (middle sense) 2nd. perf. sing. 3rd. from *φαίνω*.
606. **ἅψει** : midd. ind. fut. sing. 2nd. from *ἅπτομαι*.
607. **ἐξεργάσῃ** : midd. subj. 1. aor. sing. 2nd from *ἐξεργάζομαι*.
612. **ὀμώμοχ' = ὀμώμοκε** act. ind. perf. sing. 3rd. from *ὄμνυμι*.
615. **συγγνῶθ' = συγγνῶθι** : act. imp. 2 aor. sing. 2nd. from *συγγιγνώσκω*.
625. **ἄξεσθαι** : midd. inf. fut. from *ἄγω*.
628. **κἀκθρέψας = καὶ ἐκθρέψας** : act. partic. 1. aor. nom. sing. masc. from *ἐκτρέφω*.
633. **ὑπεξελὼν** : act. partic. 2. aor. nom. sing. masc. from *ὑπεξαιρέω*.
646. **δάκη** : acc. plur. neut. from *δάκος*. (an animal, derived from *δάκνειν*, to bite).
647. **θηρῶν** : gen. plur. from *θήρ*.

654. **ὦτα** : acc. plur. from *οὖς, ὠτὸς*, (ear).
662. **προσόψει** : midd. ind. fut. sing. 2nd from *προσοράω*.
663. **εἴσομαι** : midd. ind. fut. sing. 1st from *οἶδα*.
664. **ἐμπλησθήσομαι** : pass. ind. fut. sing. 1st from *ἐμπίπλημι*, (*not ἐμπίμπλημι*, which is not used, apparently to avoid the repetition of *μ*).
668. **ἐάτω** : act. imperat. pres. sing. 3rd from *ἐάω*.
673. **ἐξαλύξω** : act. ind. fut. sing. 1st from *ἐξαλύσκω*.
683. **εἰργάσω** : midd. ind. 1 aor. sing. 2nd. from *ἐργάζομαι*.
684. **οὐτάσας** : act. partic. 1 aor. nom. sing. masc. from *οὐτάω*.
691. **πλήσει** : act. ind. fut. sing. 3rd from *πίμπλημι*.
697. **δέξει** : midd. ind. fut. sing. 2nd from *δέχομαι*.
703. **τρώσασαν** : act. partic. 1 aor. sing. acc. fem. from *τιτρώσκω*.
705. **σωθῆναι** : pass. inf. 1 aor. from *σώζω*.
706. **παῦσαι** : midd. imperat. 1 aor. sing. 2nd from *παύω*.
719. **αἰσχυνῶ** : act. ind. fut. sing. 1st from *αἰσχύνω*.
732. **κευθμῶσι** : dat. plur. of *κευθμών*.
733. **πτεροῦσσαν** : acc. sing. fem. from *πτερόεις*.
734. **εἰνὶ = ἐνὶ = ἐν**.
759. **ἔπτατο** ; midd. ind. 2. aor. sing. 3rd from *πέτομαι*.
761. **ἐκδήσαντο** : midd. ind. 1 aor. plur. 3rd from *ἐκδέω*, (bind).
765. **κατεκλάσθη** : pass. ind. 1 aor. sing. 3rd from *κατακλάω*.
782. **δρῶμεν** : act. subj. pres. plur. 1st from *δράω*.
798. **ἀλγυνοῦσι** : act. ind. fut. plur. 3rd from *ἀλγύνω*,
803. **παχνωθεῖσ(α)** : pass. partic. 1 aor. nom. sing. fem. from *παχνόω*.
806. **ἀνέστεμμαι** : pass. ind. perf. sing. 1st from *ἀναστέφω*.
814. **συγχέαι** : act. infin. 1 aor. from *συγχέω*.
819. **ἐπεστάθης** : pass. ind. 1 aor. sing. 2nd from *ἐφίστημι*.
840. **κλύω** : act. *subj.* pres. sing. 1st from *κλύω*.
854. **καταχυθέντα** : pass. partic. 1 aor. nom. plur. neut. from *καταχέω*.
868. **κρανθὲν** : pass. partic. 1 aor. acc. sing. neut. from *κραίνω*.
872. **κλῦθι** : act. imperat. 2 aor. sing. 2nd from *κλύω*.
876. **φύγω** : act. subj. 2 aor. sing. 1st from *φεύγω*.
878. **ἀπὸ** : goes with *οἴχομαι* by Tmesis.
888. **ὑπέσχου** : midd. ind. 2 aor. sing. 2nd from *ὑπισχνέομαι*.
— **κατέργασαι** : midd. imperat. 1 aor. sing. 2nd from *κατεργάζομαι*.
892. **γνώσει** : midd. ind. fut. sing. 2nd from *γιγνώσκω*.
900. **ἐξανεὶς** : act. partic. 2. aor. masc. nom. sing. from *ἐξανίημι*.

901. **βούλευσαι** : midd. imper. 1. aor. sing. 2nd from *βουλεύω*.
905. **δάμαρθ' = δάμαρτα** : acc. sing. of *δάμαρ*.
941. **δεήσει** : ind. fut. sing. 3rd from *δεῖ*, (it is necessary).
955. **ἐλήφθης** : pass. ind. 1. aor. sing. 2nd from *λαμβάνω*.
969. **ἡβῶσαν** : act. partic. pres. acc. sing. fem. from *ἡβάω*.
973. **φυγὰς** : nom. sing. from *φυγὰς—αδος*, (*not* from *φυγή*).
987. **κὠλίγους = καὶ ὀλίγους.**
1001. **αὑτὸς = ὁ αὐτὸς**, (the same).
1006. **πάρθενον** : substantive used adjectively with *ψυχήν*.
1014. **διέφθορε** : act. ind. 2. perf. sing. 3rd from *διαφθείρω*.
1023. **δρώσης** : act. partic. pres. gen. sing. fem. from *δράω*.
1044. **ἠξίους** : act. ind. imperf. sing. 2nd from *ἀξιόω*.
1046. **προὔθηκας = προέθηκας** : act. ind. 1. *aor.* sing. 2nd from *προτίθημι*.
1062. **συγχέαιμ(ι)** : act. opt. 1. aor. sing. 1. from *συγχέω*.
1079. **στάνθ' = στάντα** : act. partic. 2. aor. acc. sing. masc. from *ἵστημι*.
1084. **δμῶες** : plur. vocative from *δμώς*.
1087. **ἐξώθει** : act. imperat. pres. sing. 2nd from *ἐξωθέω*.
1090. **ἄραρεν** : act. ind. 2. perf. sing. 3rd from *ἄρω, ἀραρίσκω*.
— **ἔοικεν** : act. ind. 2. perf. sing. 3rd from *εἴκω*.
1109. **μετὰ δ' ἵσταται = μεθίσταται δὲ.**
1125. **ἱέμενον** : midd. partic. pres. acc. sing. masc. from *ἵημι*.
1131. **ἐπιβάσει = ἐπιβήσει** : midd. ind. fut. sing. 2. from *ἐπιβαίνω*.
1147. **μανίω = μηνίω.**
1161. **κατείληφ (ε)** : act. ind. perf. sing. 3. from *καταλαμβάνω*.
1163. **δέδορκε.** act. ind. 2. perf. sing. 3. from *δέρκομαι*.
1168. **ἠράσω.** midd. ind. 1. aor. sing. 2. from *ἀράομαι*.
1174. **ἐκτενίζομεν** : act. ind. imperf. plur. 1. from *κτενίζω*.
— **τρίχας**, acc. plur. from *θρίξ*.
1183. **ἐντυναθ' = ἐντύνατε** : act. imper. 1. aor. pl. 2. from *ἐντύνω*.
1186. **θᾶσσον** : Compar. of *ταχύ*. **ἐξηρτυμένας** pass. part. perf. acc. pl. fem. from *ἐξαρτύω*.
1187. **ἐστήσαμεν** : act. ind. 1. aor. (trans.) plur. 1. from *ἵστημι*.
1195. **ὁμαρτῇ** : adverb.
1197. **κἀπιδαυρίας = καὶ Ἐπιδαυρίας.**
1202. **μεθῆκε** : act. ind. 1. aor. sing. 3. from *μεθίημι*.
1203. **κρᾶτ (α)** : acc. of *κράς = κάρα*.
1207. **στηρίζον** : part. pres. neut. from *στηρίζω*.

1210. **ἀνοιδῆσαν** : part. 1. aor. neut. nom. sing. from *ἀνοιδέω*.

1219. **ἤθεσι** : dat. plur. from *ἦθος*.

1222. **ἱμᾶσι** : dat. plur. from *ἱμάς*.

1223. **ἐνδακοῦσαι** : act. part. 2. aor. nom. pl. fem. from *ἐνδάκνω*.

1230. **μαργῶσαι** : act. part. pres. nom. pl. fem. from *μαργάω*.

1232. **κἀνεχαίτισεν** = **καὶ ἀνεχ** : act. ind. 1. aor. sing. 3. from *ἀναχαιτίζω*.

1235. **ἐπήδων** : act. ind. imperf. pl. 3. from *πηδάω*.

1240. **τεθραμμέναι** : pass. part. perf. nom. pl. fem. from *τρέφω*.

1247. **ἔκρυφθεν** = **ἐκρύφθησαν** : pass. ind. 1. aor. pl. 3. from *κρύπτω*.

1256. **τοῦ χρεών** : genit. indeclinable noun. (*τὸ χρεὼν*).

1257. **μίσει** : dat. from *μῖσος*.

1258. **ἥσθην** : pass. ind. 1. aor. sing. 1st. from *ἥδομαι*.

1266. **χρᾶναι** : act. inf. 1. aor. from *χραίνω*.

1267. **ἐλέγξω** : act. subj. 1. aor. sing. 1. from *ἐλέγχω*.

1273. **ἐνάχητον** = **ἐνηχήτον**.

1275. **πτανός** = **πτηνὸς**.

— **ἐφορμάσῃ** = **ἐφορμήσῃ** : act. subj. 1. aor. sing. 3. from *ἐφορμάω*.

1317. **ἐξόν** : part. neut. of *ἔξεστι* used absolutely.

1322. **ἔμεινας** : act. ind. 1. aor. sing. 2. from *μένω*.

1323. **ἔνειμας** : act. ind. 1. aor. sing. 2. from *νέμω*.

1336. **ἀνάλωσεν** : act. ind. 1. aor. sing. 3. from *ἀνᾱλισκω*.

1338. **ἔρρωγεν** : act. ind. 2. perf. (intrans. meaning) sing. 3. from *ῥήγνυμι*.

1353. **σχές** : act. imp. 2. aor. sing. 2. from *ἔχω*.

— **ἀπειρηκός** : act. part. 2. perf. of *ἀπεῖπον*, adj. to *σῶμα*.

1376. **διαμοιρᾶσαι** : act. inf. 1. aor. from *διαμοιράω*.

1377. **εὐνᾶσαι** = **εὐνῆσαι** : act. inf. 1. aor. from *εὐνάω*.

1389. **συνεζύγης** : pass. ind. 2. aor. sing. 2. from *συζεύγνυμι*.

1400. **ἐμήσατο** : midd. ind. 1. aor. sing. 3. from *μήδομαι*.

1401. **ἐμέμφθη** : pass. (act. meaning) ind. 1. aor. sing. 3. from *μέμφομαι*.

1403. **ᾔσθημαι** : midd. ind. perf. sing. 1. from *αἰσθάνομαι*.

1412. **τἄν** = **τοι ἄν**.

1426. **κεροῦνται** : midd. indic. fut. pl. 3. from *κείρω*.

1427. **πένθη** : plur. of *πένθος*.

1433. **προσέλκυσαι** : midd. imp. 1. aor. sing. 2. from *προσελκύω*.

1456. **καρτέρει** : act. imp. sing. 2. from *καρτερέω*.

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